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Gay Community News

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Feminist Presses are Everywhere



Two Navy Women Convicted of Lesbianism

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Fassbinder's New Flick

Monasteries: Religion or Homoeroticism?

GayCommunityNews

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Marines Attack D.C. Bar

Compiled by Chris Guilfooy
WASHINGTON, DC — "I was a little astonished because I didn't know that sort of thing happened in D.C. right now." This was the reaction of Melvin Boozer, president of the Gay Activists Alliance, in commenting on the attack of a gay bar, Equus, by a group of off-duty Marines. The attack occurred around midnight of Saturday, August 16, and resulted in injury to a co-owner of the bar and some minor property damage.

With the support of community groups and public officials, the owners of the bar, Dennis Graham and Rick Holloway, are pressing for a full investigation and an end to the incidences involving the Marines. Graham told *GCN* that this is the sixth incident involving Marines since the bar opened only four months ago.

Graham's talks with Col. J.P. Monahan, the commandant of the barracks where the Marines are based, have reportedly been unsuccessful in stemming the violence. Said Graham, "If they [the officers in charge] exerted the kind of strong leadership that they are noted for [these incidents would not continue]."

The event which precipitated the current furor began when 150 people, most of them allegedly Marines, gathered in a park near the bar. Sensing potential trouble, a D.C. police officer attempted to break up the crowd, some of whom reportedly jostled him in the process.

A group of about 30 men, several of them carrying sticks, separated from this group, making their way to Equus while shouting pro-Marine and anti-gay slogans. Upon reaching the bar, five of them entered while the remaining 25 stayed outside, shouting encouragement.

According to bar owner Gra-

ham, "When they first came through the door, they hit the first guy they saw, who happened to be my partner, Rick Holloway." Of the nearly 80 customers in the bar, approximately 20 fled out a back door. In the meantime, the larger group outside broke four of the bar's windows.

After the initial confusion, the remaining customers moved towards the intruders and became more confrontative. The group then left. "It [all] happened very fast," commented Graham.

Following the incident, police arrested two men and charged them with disorderly conduct. Each was released upon payment of a \$10.00 fine. Monahan, the commandant of the Marine barracks, has promised an independent investigation of the incident.

Following this latest incident, the bar owners enlisted the aid of several organizations, including the Gay Activists' Alliance, whose president, Melvin Boozer, commented, "There has been a flood of publicity about this. There have been stories everyday for almost a week. There's a lot of public awareness."

According to Graham, "[The news reports] have brought an awful lot of pressure to bear on the commandant . . . [We want] to bring as much pressure to bear on the commandant [as is necessary] to control these kids . . . I think they didn't come down hard enough previously."

On Friday, August 22, a press conference was held at which GAA presented a list of the demands which they are making to Col. Monahan. These demands include full disclosure of the pending Marine investigation, disclosure of the penalties to be meted out to the people involved, and steps to be taken to prevent

the occurrence of future incidents.

Prominent among those present at the press conference, were several city councilors, as well as representatives of a new group, Gay Ex-Marines (GEMS). The purpose of this group, according to Boozer, is to " . . . conciliate the relationship between the Marines and the gay community."

Support for the bar owners has come from both the gay and straight communities and also from public officials. In addition to the city councilors, the local neighborhood council and Mayor Marion Barry's office has condemned the violence and called for a full investigation.

The police have appointed a special investigator.

In addition, according to Boozer, "We've talked to Anne Wexler's office in the White House and the White House has made an inquiry. They have been in touch with the Secretary of Defense, who subsequently has been in touch with people down the chain of command to come back with a formal response."

While legal action is being contemplated by both the GAA and the bar owners, no steps will be taken until the Marine Corps has had time to investigate and respond. A deadline has been set by GAA of September 1.

Boozer told *GCN*, "We've done a lot now and we're trying to give them a chance to respond to this reasonably. They're having an investigation and we are willing to wait for that investigation to be completed in a timely manner. [However,] we intend to pursue this until we know who did it and how they're going to be sanctioned. The real danger is that if this is allowed to go on, we are going to have running battles between Marines and gay people."



Wendi Williams and Alicia Harris

Navy Convicts Two On Charges Of Lesbianism

By Jil Clark

LONG BEACH, CA — Naval boards have found two sailors guilty of "misconduct based on homosexual acts" aboard the U.S.S. Norton Sound, and dropped charges against four others. One three-member board recommended "separation from the Navy" for Alicia Harris, 18, of Chicago, and, two days later, another recommended the same for Wendi Williams, 25, of the Bronx, New York.

These decisions ended the highly publicized case that began with allegations against 16 women crew members. Only eight were actually charged and brought before an administrative discharge board (see *GCN*, Vol. 8, No. 6).

In the two hearings which preceded Harris', Navy boards ruled there was "no credible evidence" and "insufficient evidence" that the accused, sailors Tangela Gaskins and Barbara Underwood, were "guilty of homosexual activity," and recommended "retention in the Navy."

The same board that recommended that Gaskins be retained recommended "separation" for Harris, the youngest of the eight women accused of homosexual activity aboard ship. Their decision against Harris, made public on Aug. 18, is being forwarded to the commanding officer of the Norton Sound, Captain Jay Seebrit, and then to the chief of Naval Personnel Command in Washington for routine review.

Following the verdict, Harris said she was sorry she had joined the Navy and was happy to get out, but objected to receiving a "general discharge with honorable conditions on grounds of homosexuality."

Harris said the verdict didn't "faze" her. "I know what I am. I'm straight. I'm not a homosexual." Asked why she was found guilty, she replied, "I guess they had to start somewhere."

A spokesperson for Susan McGreivy, Harris' civilian attorney from the American Civil Liberties Union in Los Angeles, said the recommendation would be appealed "to the Secretary of the Navy if necessary. . . . If the decision hasn't been overturned by

then, we can take it to the civilian courts."

Only hours before the decision against Harris was released, a new board began the fourth and, as it turned out, final hearing. After hearing two days of testimony and deliberating for two hours, they voted that Williams, a firefighter recruit, had engaged in "one or more homosexual acts" and recommended that she, too, get a general discharge under honorable conditions.

Williams said nothing after the verdict was read, though she had earlier insisted she is not homosexual.

Most of the testimony given against Harris involved alleged contact with Williams. However, in a phone interview with *GCN*, Lieut. Commander Mark Baker of the Naval Public Relations Department denied that the board which decided to discharge Williams was influenced by the announcement of the guilty verdict against Harris.

The prosecution in Williams' hearing had insisted that, although she was a good sailor and hard worker, the incidents of alleged homosexual activity make her unfit to serve in the Navy.

Lieut. Andrew Hiblar, the chief prosecutor, cited five separate events that he described as sexual in nature that witnesses said occurred aboard the ship. Four of these alleged incidents involved Harris and Williams, who both denied under oath that they had been lovers.

Just prior to the board's decision, Williams said in an unsworn statement that if she were discharged, it should be for stupidity, not misconduct; she said it would have been stupid to try to conduct sexual activities in an area crowded with sleeping women, as her accusers had alleged.

"The only ones who testified that they had witnessed homosexual activity had to be brought here from the psychiatric ward of the Naval Regional Medical Center," Lieut. Arthur Thibodeau, the Navy lawyer who represented Williams, told the *New York Times*.

Thibodeau was not available to explain his remark, but Baker told continued on page 6

Black Gay Man Proposed As Dems' VP Candidate

Compiled by David Morris

NEW YORK — The unprecedented number of lesbian and gay delegates to the Democratic National Convention this year welcomed the opportunity to vote for a gay vice-presidential candidate but were not disappointed at his failure to win the nomination.

Melvin Boozer, president of the Washington, D.C. Gay Activist Alliance, told *GCN* the 87-member lesbian and gay caucus decided to collect the needed 334 signatures to nominate him for the vice presidential slot when they learned there would be no opportunity at the convention for minority reports. Boozer said the effort to collect signatures revealed some unexpected pockets of support as, for example, among the Texas and Louisiana delegations. He told *GCN* that Kennedy supporters and black delegates were particularly receptive to the arguments of the lesbian and gay caucus caucus.

More than 400 signatures were collected.

Boozer told *GCN* that initial White House response to the lesbian and gay effort was to consider it childish, but that the Democratic leadership began to take the effort seriously when it became clear the required number of signatures would actually be collected.

By the time the petition to nom-

inate Boozer was complete, a separate effort by the members of the Congress United for Rights and Equality (CURE) of Miami Beach, Florida to nominate Florida gay activist Alan Rockway had been abandoned, although controversy over the competing efforts has survived the convention.

The object of nominating an openly gay candidate was clear to the caucus, despite the knowledge that the candidate offered no real competition to Walter Mondale, President Jimmy Carter's choice for a running mate. The Washington *Star* quotes gay delegate Stephen Brown as saying, "It would give us 15 minutes of national television time for nominating and seconding speeches, and that's worth about \$100,000 a minute."

Gwen Craig of San Francisco commented, "The one big message we can send back is that we are here, we exist, we exist at the Democratic Convention."

And the *Star* quotes Boozer himself as saying, "I especially wanted to dispel the myth that gay rights is a white movement that doesn't include blacks."

According to the Washington *Post*, Boozer said, "I know what it means to be called a nigger, and I know what it means to be called a faggot, and I can sum up the difference in one word: none."

In his speech to the approxi-

mately 1,000 delegates in Madison Square Garden at the time, Boozer called his nomination "an anguished recognition of more than 20 million Americans who love their country and long to serve it in the same freedom that others take for granted . . . but whose lives are blighted by ignorance." At the end of his speech he withdrew his candidacy.

Boozer told *GCN* that his nomination received little national media coverage, although it was reported in papers in Washington, D.C. and New York. But, he said, the effort was successful in that it proved it could be done. He said it had a definite impact on delegates and "elevated the discussion of gay rights in the Democratic Party."

Boozer told *GCN* that the effort was an education for the lesbian and gay delegates involved as well.

But Bob Kunst of CURE had a different opinion of Boozer's nomination. He commented to *GCN* that CURE's plan to nominate Alan Rockway, which he said began last April, was designed to expose the failures of the Carter administration to support the lesbian and gay rights struggle.

Kunst told *GCN* the administration's failure is exemplified by their refusal to allow Kunst and Rockway to lay a wreath at the Continued on Page 17

News Notes

quote of the week

"It is the poor who have the most to gain from gay rights legislation, since they are most likely to lose their jobs, their apartments, even their children for daring to violate the norms of heterosexual behavior. For these people, gay liberation amounts to upward mobility. Only when anyone can come out as easily as a middle-class homosexual man will it be possible to speak of gay life as though we know what it is."

—Richard Goldstein in "The Future of Gay Liberation: Sex on Parole," in the *Village Voice*, August 20-26, 1980.

young lesbian rap group

BOSTON — A new lesbian rap group is forming in Boston sponsored by the Boston Alliance of Gay and Lesbian Youth (BAGLY). The group will meet on Thursday evenings from 7:30 to 9:30 at BAGLY's space on 128a Tremont St. and is open to women 22 and under who are or are considering being lesbians.

BAGLY member Lisa Chernin commented, "We feel the need for a group run by youth that will deal openly with issues that young women face. While the group is designed to focus on women's issues, including lesbianism and feminism, BAGLY is a co-ed youth organization and the group will be non-separatist in nature."

The lesbian rap group's activities will include social events, workshops and guest speakers. Wednesday evening and Saturday afternoon BAGLY meetings are also open to young lesbians. For information call 338-9472 or the Lesbian and Gay Hotline, 426-9371.

terrifying breakthrough

PASADENA, CA — American Christian Cause (ACC), another fundamentalist Christian political organization, has formed a special task force called "Stop Gay Power."

The task force's "first big test of strength," according to a fundraising letter, is their campaign to halt a proposed ABC situation comedy television series about a gay male couple. The letter calls the proposed series a chance for "militant homosexuals [to] soon score a terrifying breakthrough in their war against the Christian family," and says that the series' tentative title, "Adam and Yves," is "a blasphemous mockery of God's creation of man and woman in the Holy Bible."

The letter, signed by ACC president Rev. Robert G. Grant, PhD., urges recipients to send pre-printed protest postcards to ABC and to the chair of the Federal Communications Commission, demanding that the series not be aired. It also asks that the reader send contributions of \$10 to \$1000 to the organization, so that it can "defeat the homosexuals and atheists and lead America back to God."

The letter alleges that "homosexual militants" demand that first grade school children be taught that homosexuality is an acceptable choice, that Christian and other private schools be forced to hire lesbian and gay teachers, that "practicing sex deviants [be] invited into high school classes to advocate their 'lifestyle,'" and that "children as young as three and four years of age [be] used in 'kiddie porn' films, books and magazines by adult homosexuals."

"If God-fearing Christians like you and I don't stand up together now," the letter concludes, "there'll be no stopping the militant gays and atheists. Our once-Christian nation will become a nightmare of open homosexuality, blasphemy, and anti-Christian persecution."

The letter is accompanied by a list of endorsements from "leading Americans," including Pat Boone, California State Sen. John Briggs (author of the anti-gay "Briggs Initiative"), former Los Angeles mayor Sam Yorty, Lawrence Welk, Morality in Media president Rev. Morton Hill, Art Linkletter, and former Los Angeles police chief Edward Davis (who is listed as a "special consultant" to the organization).

anita a separatist?

MIAMI, FL — Anita Bryant, longtime opponent of lesbian and gay rights and booster of the "preservation of the family," has been granted a divorce from her husband of 20 years, Bob Green.

The New York *Times* reports that Dade County Circuit Court Judge Murray Goldman granted the divorce here two weeks ago. "This court has determined the marriage between the parties hereto is irretrievably broken," Goldman said. "Therefore the marriage is hereby dissolved."

Bryant and her four children were in the process of moving to Tulsa, Okla., where the orange juice promoter and former Miss America runner-up was raised, when the divorce was granted. She was unavailable for comment at the time, leaving her mother, Lenore Cate, to say how the singer-crusader felt.

"Right now," said Cate, "she's off of men, and I don't blame her."

gerty, gerty, gerty stein

BALTIMORE — When Gertrude Stein returned to America from Paris in 1934, the translux on the New York *Times* Building announced to New Yorkers that "Gerty, Gerty, Gerty Stein is Back, Back, Back." And that's the title of a one-hour, one-woman dramatic special on the life of Gertrude Stein, starring Pat Bond, to be aired nationally over the Public Broadcasting System (PBS) Saturday, September 20. (check local listings for exact airdates and times).

Bond has performed numerous one-woman shows, including "Conversations With Pat Bond," as well as interpretations of Colette, Lizzie Borden, and Aimee Semple McPherson. She is known for her appearance in the film *Word Is Out*, a critically acclaimed film which documented the lives of 26 lesbians and gay men. Bond will also appear in the United Artists film *House of God*, to be released this fall.

subjected to this activity

CLEARWATER, FL — Vice detectives here have arrested 25 men in a crackdown on homosexual activity in public restrooms.

The St. Petersburg, Fla. *Times* reports that according to Clearwater detective Jeff Kronschnabl, the arrests have been made in men's rooms in Clearwater, Countryside and Sunshine malls, restaurants and department stores throughout the city.

Kronschnabl did not release the names of those arrested. But he said that some of them are men in prominent positions, including a hospital official, a schoolteacher, a stockbroker, an attorney, and an insurance executive. The ages of the men ranged "from 15 to the upper 70s," Kronschnabl added.

Those arrested were charged with battery, lewd and lascivious behavior or indecent exposure.

Kronschnabl said he and two other detectives, under the direction of Sgt. George Morris, have been staking out men's rooms daily. Usually, they have made two arrests a day, he added.

According to Kronschnabl, the detectives usually wait in the restrooms until they are approached, either through verbal suggestions or physical advances. "If you go in there and stand awhile, you can usually make an arrest within five minutes," he said. He did not specify what the detectives were doing as they stood waiting to be approached.

"I don't think the citizens of Clearwater should be subjected to this activity," Kronschnabl said.

where are they now?

SOLEDAD, CA — At this time last year, former City Supervisor Dan White arrived at California Training Facility here. He has spent the year reading, working in the prison laundry and playing basketball.

Convicted of manslaughter in the slaying of San Francisco Mayor George Moscone and Supervisor Harvey Milk, the former firefighter and police officer will be eligible for release January 6, 1984, having served just under five years. This release is contingent on his continued good conduct. White could remain in prison until July 28, 1986 if he violates prison regulations.

White lives in a single cell in the protective housing unit, along with 125 other inmates, several of whom are former police officers. According to public information officer Dan Byrd, "He (White) believed and we do also that his life would be in danger" if he were not in protective custody. The danger to White stems not only from the nature of his crime, but from his status as a former officer, said Byrd.

no gays at jolar?

BOSTON — Reports have reached GCN that a large number of gay men were forcefully ejected from a local pornographic movie house here last Sunday morning.

The Jolar Cinema at 1 Essex St. charges a \$2.00 entrance fee, in exchange for which the customer receives eight tokens with which to operate projectors in individual booths. Although the films are all heterosexual, an informant, who requested that his name not be used, told GCN that after closing time for local bars most of the customers are gay men. The informant said a large number of female prostitutes frequent the area of the cinema and sometimes take their clients into the booths. He said the female prostitutes have recently been harassing the gay customers, who reportedly also use the booths for sex.

According to the informant, as of about 2:00 AM Sunday, August 24, 20 or 25 gay men had been ejected before they had used all their tokens, some into an unlighted and dangerous alley behind the theater.

When contacted by GCN, Jolar manager John Bunch denied charges that female prostitutes and their clients use the booths for sex. "I'm not running no whorehouse," he said. He warned he would not tolerate more than one person in each booth and indicated he had a right to eject anyone, gay or straight, who used the cinema for having sex.

sticks and stones . . .

SAN FRANCISCO — The Civil Service Commission here has adopted a far-ranging, apparently unprecedented new policy under which city officials and employees may be demoted or dismissed for using a "slur" while on duty.

The controversial policy prohibits slurs against any person "on the basis of race, color, creed, national origin, ancestry, age, sex, sexual orientation or disability," according to the Los Angeles *Times*.

While the policy was reportedly aimed mainly at racial remarks, the inclusion of "sexual orientation" in its provisions apparently indicates that action will be taken against persons uttering anti-lesbian or gay remarks.

A "slur," as defined in the policy, is a word that "by its very utterance inflicts injury, offers little opportunity for response, appeals not to rational faculties or is an unessential or gratuitous part of any exposition of fact or opinion."

The new rule, passed by a 3 to 1 vote of the commission, was proposed by the city's Human Rights Commission following two well-publicized incidents in which officials reportedly referred to Chinese persons as "Chinks."

While its advocates said the new policy would promote equal treatment and mutual respect, its critics attacked the rule as an unconstitutional infringement on free speech. Further, they predicted that the policy would be viewed as simply ridiculous — particularly for a city widely known for its tolerance of free expression.

Use of slurs, as defined by the policy, could result in an employee's dismissal, depending on the circumstances, backers of the new rule said. They added, however, that they expected most incidents to be made part of the employee's record and be used in judging her/his overall fitness.

in the closet, in the booth

PROVIDENCE, RI — A group of five openly gay men has launched a state-wide voter registration drive here which will include registration tables at Rhode Island's lesbian and gay bars as well as a survey of lesbians and gay men registered by other means.

Stressing the privacy of the voting booth, the group has chosen as its theme, "You don't have to be out of the closet to register and vote."

The effort began when activist Steve Wenzel became an official registrar on July 2. Realizing a state-wide effort is needed, he and four others convinced authorities to empower them to register voters throughout the state.

Wenzel told GCN, "We don't have to be a majority to be politically effective. This is an area where we and the family of the gay community must put aside our disagreements and tell the politicians, 'We are one'."

To aid in an assessment of the community's electoral strength, Rhode Island lesbians and gay men who register to vote through other means than the gay registration drive are urged to write the word "registered" on a piece of paper and mail it to Voter Registration, P.O. Box 1462, Providence, RI 02901.

hats off to skinner

BOSTON — Ron Skinner, formerly director of the Center for Alcohol Problems at the Waltham Hospital, has been named director of the Homophile Alcohol Treatment Service (HATS). The announcement was made by Susan Rosen, Executive Director of the Homophile Community Health Service, which is the host agency of the alcohol project. He started his duties at HATS on August 15.

Skinner has been in the alcohol field for 13 years. In addition to his out-patient work, he is experienced in providing services to alcoholics in in-patient settings and has set up alcohol and drug services in a prison. Consultation and training are special interests of his, according to a HATS release.

Under Skinner's direction, HATS will provide individual and group services to spouses and friends of alcohol abusers and to recovering alcoholics, as well as to problem drinkers and alcoholics who are still drinking.

In her announcement, Rosen said that Skinner views the alcohol service as a response to a pressing need in the community. In that regard he is interested that the service be responsive to the community. Skinner is interested in hearing from persons in the lesbian/gay community and in the professional community who have ideas or comments about how HATS might meet the needs of the community.

A six-week alcohol education group, led by HATS counselors Janet Smeltz and Kevin McGirr, will be starting on September 18. Interested persons should call (617) 542-5188 for further information.

News Analysis

A New Witchhunt Hotline?

By Mitzel

BOSTON — Suffolk County (MA) District Attorney Newman Flanagan has promised to "crack down on child molesters." On one of a series of five recorded radio spots which have been aired as public service announcements in recent weeks on Boston-area stations, Flanagan makes a priority of "Child Sexual Assault."

The text of his announcement includes:

"Have any of your children told you that they received candy, money or gifts from someone and now, that person has been bothering [sic] him or her? After questioning you find out that your child has been sexually assaulted. What do you do?"

"This is Newman Flanagan, Suffolk County District Attorney. Many parents are afraid to report child molesting, embarrassed for themselves. Or for their children, and so the criminal remains at large, free to hurt your child again as well as other children too."

"My office is determined to crack down on child molesters. If you suspect that someone has molested your child you should report it immediately to your local police department. Our Suffolk County Victim Witness assistance staff will guide you and your child in court proceedings with dignity. Everything will be done to make your court appearances as convenient as possible." [Emphasis added]

Flanagan's other public service announcements are about home burglary, purse snatching, rape, and the D.A.'s witness program.

In his announcement, Flanagan does not define child sexual assault. Under current Massachusetts judicial practice, assault on a

child includes activity as vague as "erotic touching." In a 1978 trial, Richard Bearse, a gay Framingham shopowner, received a 10 year prison sentence for "indecent assault" for having touched a 14-year-old high school football player on the neck. Under Massachusetts law, a child is defined as anyone under the age of 16.

Three years ago, Flanagan's predecessor, D.A. Garrett Byrne also promised to crack down on "child molesters." In December 1977, Byrne indicted 24 men in what the press dubbed "The Revere Sex Ring."

In a move similar to Flanagan's call for a crackdown, former D.A. Byrne announced a special "Hotline" phone. Byrne asked "outraged citizens" to anonymously phone in the names of gay men suspected of having contacts with minors.

As a result of a legal challenge brought by the pro-gay Boston/Boise Committee (a group formed in response to Byrne's massive arrest of boy-lovers) Byrne's office was forced to discontinue use of the Hotline. By this action, Byrne conceded that the Hotline had been an illegal police procedure.

Byrne lost his reelection bid to Flanagan in the 1978 Democratic primary partly as a result of Byrne's abuse of office in his mass arrests of homosexuals. A district judge in Baltimore, Md., after hearing a Suffolk D.A. request to extradite one of the "Revere" defendants, had this to say of Byrne's crackdown on pedophiles: "The conduct of the Massachusetts prosecutor in the case approaches monumental arrogance. Abuse of prosecutorial process is rampant throughout the case."

Flanagan worked as an assistant district attorney in Byrne's office for 16 years.

David Rodman, a former Boston TV personality, now handles publicity for D.A. Flanagan's office. Rodman denied there was any parallel to Byrne's anti-gay witchhunt. Rodman expressed surprise that some gay people would perceive anything sinister in Flanagan's call for a crackdown.



Rodman also denied that the phrase "child molesters" was being used as a codeword for gay pedophiles.

Yet, when asked to release a copy of the tape or a transcript of the tape to the gay press, Rodman refused for over two weeks. This was information Flanagan's office had freely supplied to straight press and broadcasters.

Rodman would neither confirm

nor deny that Flanagan's office has a different policy regarding release of public information to the gay press. He inquired as to why the gay press would want to obtain such public information.

The majority of men serving time in Massachusetts prisons and treatment centers for non-forced sex with minors are gay males, many serving life or multiple life sentence. Frank Damiano, one of the first men arrested by Byrne in his "Revere" crackdown, is currently serving 22 life sentences for non-violent sex offenses with minors. Recent estimates place the number of gay men in Massachusetts prisons for statutory sex violations at close to 100.

Flanagan's promise to handle "child victims" with dignity is called into question by recent experience. In the "Revere Sex Ring" cases, Gary, a teenaged male hustler from Revere, was the state's "victim"/witness in at least eight of the 24 cases. After testifying before the grand jury, Gary did not want to cooperate any further with the state. Police and the D.A. compelled Gary's mother to sign over custody of Gary to them. Gary was then locked up in a state-policed DARE house until after the trial of Dr. Donald Allen. Flanagan's office has yet to complete action on two of the remaining Revere cases.

Pedophile advocates and enlightened sex counselors have argued for years that in virtually all cases where police and D.A.s intervene in a child-adult relationship, the child is damaged by lengthy police interrogation and drawn-out court proceedings.

Pedophile activist groups like the North American Man-Boy Love Association (NAMBLA) as-

sert that minors must have the right to privacy and the opportunity to choose their sexual expression without the censoring of parents, police or district attorneys.

As for the D.A.'s office, Rodman did not understand how there could be any controversy over the matter of sexual relations with minors. Yet a spokesman for one all-news Boston radio station which allegedly has aired the "Child Sexual Assault" spot (but later denied doing so) said his station wouldn't run such a sensational tape "because we wouldn't want to get caught up in that controversy."

Rodman asked what age of consent gay activists would recommend. Though the issue of age of consent remains a topic of lively debate among gay men and lesbians, NAMBLA has taken, as a national position, the abolition of all age of consent laws and the immediate release from prisons and treatment centers of all men convicted for non-forced sex with minors.

Among pro-pedo gay activists, Flanagan's incitement to report "child molesters" to police — using the false and sensational charge of luring children with candy and gifts — is nothing more than a repeat effort to stir up public homophobia and encourage attacks on homosexuals. Despite Rodman's disclaimers about the D.A.'s best intentions, Flanagan has a lot of explaining to do. No matter what they may think up in the D.A.'s office, our memories in the gay community are not so short.

News Analysis

SF Loses District Elections

By John Kyper

SAN FRANCISCO — This city seems assured of several months of political chaos after the city's voters, in a special August 19 election, narrowly endorsed the repeal of district elections to the Board of Supervisors.

A 35 percent turnout, the lowest of any election here in half a century, voted by 50.6 percent to return to the pre-1977 method of electing the 11-member board at-large.

This action, in effect, recalls the present board, forcing all of its members to run again in November — including those recently elected to four-year terms. Acting registrar of voters Jay Patterson has estimated that between 100 and 200 candidates will join the mad scramble. The six highest vote-getters will be elected to four-year terms; the remaining five will be elected to two-year terms.

Meanwhile, angry supporters of district elections are attempting to place an initiative on the November ballot to repeal the repeal — which, if passed, would invalidate an election contest being conducted on the same ballot.

The special election was the latest engagement in a political trench war which, like Boston's busing controversy, began well beyond the memory of much of the electorate. The movement for district elections started a decade ago as part of a movement of neighborhood activists against the pro-development "downtown" orientation of the board. Then-Supervisor Dianne Feinstein was among those frequently criticized for her support for the big business interests responsible for the "Manhattanization" of San Francisco after World War II, from a

solid union town to a tourist city and financial headquarters of the Pacific rim (see GCN, Vol. 6, No. 46).

Harvey Milk emerged as a neighborhood spokesperson from the Castro in the early 1970s, and gained much credibility in his city-wide run for the Board of Supervisors, most of whose members lived in wealthy neighborhoods like Feinstein's own Pacific Heights (at one time, nine of its members lived in St. Francis Wood, including Terry François, who organized this year's repeal effort).

After voters defeated a 1973 initiative for district elections, organizers, including present supervisor Nancy Walker, agreed to hold off on the issue until the 1976 presidential election, when it was hoped that a larger voter turnout would be more favorably disposed to the proposal. The strategy was successful.

Even before it was implemented, however, district elections successfully withstood the challenge of an August 1977 special election and a repeal campaign financed by the large corporations. Right-wing supervisor John Barbagelata (another resident of St. Francis Wood) was so embittered by his narrow loss to George Moscone in 1975 when he ran for mayor, which he blamed on voters' fraud by People's Temple leader Jim Jones, that he attempted not only to prevent the new board from being elected by districts, but as well to recall various city officials he found "too liberal" (and pro-gay), including Moscone and Sheriff Richard Hongisto.

District elections became the vehicle by which the first gay supervisor was elected to the board.

Harvey Milk was elected in November 1977, winning a 30 percent plurality in a field of 18 to represent District Five, which includes Castro Street, Haight-Ashbury, and Noe Valley. Candidates in many other districts failed to win absolute majorities, prompting a city charter change mandating a November runoff in the event no candidate received a majority.

Two candidates whose victories in the initial free-for-all would bode ill for the future of district elections were Carol Ruth Silver and Dan White. Benefitting by a split in the Latino vote, Silver was able to get elected from the Mission, which many Latinos had considered "their" district. Her aloofness from her district antagonized many voters, symbolized by her seeking after higher office and her vote to double local transit fares. And by assassinating Moscone and Milk, Dan White removed the two most effective proponents of opening up the city's government to people hitherto removed from the process, turning back the clock in a way he had never been able to do as supervisor. That action will continue to haunt San Francisco for a long time to come, rarely acknowledged but ever present.

Mayor Feinstein's six-week delay in naming Milk's successor further estranged her from the gay community that had viewed her with some distrust. In the end, appointee Harry Britt was accused of "betraying" Anne Kronenberg, Milk's popular aide, whom Feinstein had flatly refused to appoint. Many accused the mayor of splitting the progressive coalition that had elected Milk in an attempt to prevent a gay from winning in District Five.

The issue of the "gay seat" had become paramount by the time of the May 1979 riots after the Dan White verdict of voluntary manslaughter in the killings of Milk and Moscone. Opponent Terence Hallinan attempted to exploit Britt's "irresponsibility" during the riots and the tensions in District Five (see GCN, Vol. 7, No. 24), a strategy that backfired badly. Even Feinstein, realizing the importance of the gay vote to her election, supported Britt in the December runoff.

Terry François first announced his campaign to repeal district elections in a special tabloid Barbagelata had had printed and distributed in the conservative neighborhoods west of Twin Peaks shortly before the November election. After the runoff, only two of the pre-1977 supervisors remained on the board. Not only did the attempt to purge Britt fail, but voters also elected two neighborhood activists with few connections to "downtown," "radical" Nancy Walker and maverick John Bardin. To voters long accustomed to wielding power, the sudden changes were threatening.

François contended that district elections were a failure. For him, perhaps, they had worked too well: no district would ever elect him. A onetime black activist and president of the National Association for the Advancement of Colored People (NAACP), François was appointed by the mayor to the board in 1964. In the ensuing years, François turned ultra-conservative, earning a reputation as a "white man's politician." He retired from the board in 1977, as did Barbagelata and several other at-large supervisors.

Petitions began circulating in

early 1980 to place the repeal on the June primary ballot. Seemingly, the question was disqualified by the registrar of voters because the petitioners had not submitted enough verifiable signatures by the filing deadline. They sued; the signatures were verified, and on June 27, Judge Ira Brown of the Superior Court ruled that the issue must go to a special election on August 19. The decision was upheld by a higher court on an appeal by the Board of Supervisors.

District election forces were naturally dismayed by the prospect of a seven-week campaign in the middle of the summertime, concluding one week after the Democratic National Convention in New York, where Britt and many other activists were delegates. The advantage of special elections with their low turnouts lies with the conservatives, and there was suspicion that François had planned that the election should fall at that time. The election cost the city a badly-needed \$500,000 to place just one item, Proposition A, on the ballot.

The No On A forces faced an uphill battle to prevent what could have been a landslide against them, losing by 1600 votes out of 140,500 cast. Had they more accurately pinpointed their supporters and brought them out, they might have won. The dissatisfaction with the present board affected the outcome; the sole Asian and Latino members had been defeated last year, and some members of those communities voted for the at-large system, which had allowed them at least token representation. In several communities, the vote was a referendum on par-

continued on page 16

Gay
Community
News

THE WEEKLY FOR
LESBIANS AND GAY MALES

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Community Voices

uncle sam wants

Dear Editor,

It is with extreme discomfort that I once again read that my sisters in the military are being persecuted. It is obvious that this is purely a peace time pursuit. One hardly reads of homosexual purges during wartime. I also suspect this is one way of making sure that the women in the service are kept in their place, in the barracks, in the kitchen and not in the field.

I strongly urge that an all out effort be made, once and for all to protect our brothers and sisters who choose to serve their country. If gays are ever going to achieve acceptance, full acceptance it will have to be in all quarters, from the ballot to the bullet mentality. As a former military person, I find the service an abhorrent stint of servitude. But, whatever feelings I personally harbor about the barbaric mentality of the service, I fully support those who desire to choose to serve their country in the military. And, without reservation I say to those are persecuted and singled out, you were a sacrifice. . . . we all know how many gays there are in all branches of the service. So does the defense department.

Ann Weld-Harrington
Brookline, MA

the silver screen

Dear Editor:

As a faggot filmmaker I am deeply disturbed by the continual coverage which GCN is giving to the commercial film industry and its products, *Cruising* and *Windows*. Hardly an issue seems to be without some comment on these two media commodities. The recent centerfold article by Michael Bronski in Vol. 8, No. 5 is the latest in this series of promotional articles for the film industry, and I can no longer remain silent while you continue to offer free press space to these products while refusing to deal in any way with the many films made by lesbian and gay filmmakers.

Behind all the verbiage about the images of lesbians and gay men in film is a bourgeois definition of film as a narrative art form. The narrative form is designed to control the mass mind. It reinforces the status quo by informing people through linear thought processes. Narrative form tells us that life and art progress in a straight line from beginning to middle to climax to end. I challenge anyone to name three films produced by the film industry which are not composed in this form. This film form is itself part of the problem when considering the images of lesbians and gay men in cinema. There is simply no way that the traditional narrative form can deal with the lesbian/gay male experience in an honest way because our life experience is not linear, is not object oriented, and by its nature is not part of the culture which gave rise to the narrative forms.

Word Is Out came as close as any film could come to satisfying the need for alternative form without alienating the narrative film junkies. Thereby it was marketable.

Unfortunately, the films by lesbian and gay male filmmakers which explore the gay experience in non-bourgeois forms are not marketable through the straight industrial channels.

Michael Bronski wrote: "Because alternative cultures are threatening they are going to be assimilated and watered down; because they are reminders that all the world is not the same they are going to be avoided. . ." This is a correct observation and an accurate description of the fate of the alternative gay cinema.

At this point I can no longer address myself to the situation of lesbian filmmakers, because they have done what the gay men are too oblivious to deal with. Lesbian artists have begun to come together in solidarity, organize support mechanism, distribute the work, and most important, write about the work in the lesbian press.

There are films about the gay male experience. So many that the gay press could be helping to stimulate discussion of the nature and qualities of "our culture." But as Bronski noted, "they are going to be avoided." The independently produced alternative gay film is not designed to fill the needs of gay men who have been indoctrinated into believing that cinema is a great dream machine and all we have to do is get our cleancut image up there on the screen and presto, we have a "gay" film to call our own.

It is, in my opinion, the responsibility of the gay press to make its readers aware of the existence and relevance of films which have been independently produced by lesbian and gay filmmakers. GCN and, indeed, most gay publications have failed the gay community in this responsibility. As a recent example, how much coverage, I mean meaningful, insightful analysis was given to the Gay Film Festival in New York last May? About as much as the straight press gave it: none. How can the potential audience of lesbians and gay men be reached if writers and film critics in the gay press don't even bother to cover the independently produced lesbian and gay film?

In light of all the energy that has been directed toward the straight film industry, I believe it's time for GCN to start dealing with the alternative gay cinema in its pages.

Sincerely,
Jerry Tartaglia
Liberty, TN

s&m 101

Dear Editor,

Re: Andrea Dworkin's comments on S&M in the July 19 issue: "You can't say that in one situation (S & M) is freedom and in another it's servitude. You can't say that you understand the basic sadomasochistic rituals of this society and that you participate in them and that therefore you are free of them and they have nothing to do with you."

Dworkin blurs the meaning of the term "sado-masochism" over so much territory that to completely rebut her would require a semester of S&M 101. But in her first sentence above, try substituting the word "sex" for the term "S&M" — a miraculous enlightenment may occur. However, I, and many of my S&M sisters, do not say that we "understand the basic sado-masochistic rituals of this society" because we do not use the word "sadomasochistic" in that way. We call such "rituals" cruel and oppressive; it is the anti-S&M speakers and writers who call them by the same name as our sexual minority. Nor do we say that we participate in such behavior. Again, these are *their* words, words coming from someone who has no concept of what happens in an S&M scene between women, how every small act, as well as the major premises of the behavior, differs from the actions of attack and oppression. Dworkin is incapable of making these distinctions because she has never *seen* them unfold in a real S&M scene and because she is as ideologically outside, and determined to remain outside, S&M as Anita Bryant is outside homosexuality; any communication that has to pass through that attitude becomes hopelessly garbled.

No politically aware person claims to be free of patriarchal acculturation. But for Dworkin to say that the statement "This is what we do and it is the best and we're tired of you not liking it" must be replaced by the question "Why?" is for her to advocate a giant step backward from sexual assertiveness into Freudian guilt. It is the same sort of reasoning that claims lesbianism is wrong because it must stem from imitation of males; it is, essentially, an attempt to embarrass; or at best an analysis from a position of ignorance. Dworkin would not cede analysis of lesbianism to straight women; we do not cede analysis of S&M to vanilla feminists. Her assumption that no S&M woman has ever asked herself "What does it mean?" only highlights her incompetence in this area, for S&M women are more involved in struggling with this analysis than she ever could be. After all, it's our sexuality, not hers.

Sincerely,
Johanna Reimoldt
Daly City, CA

re: thomas paine,
patriot

Dear Readers:

In 1977 I answered a query in these columns to the effect that it was my opinion that American patriot Thomas Paine was "not to my knowledge gay, despite his fit into Uranian templates." We should trust our own homophilic sciences and I must now apologize if I have misled any students of gay American history by using caution with wanton abandon. Indeed, I must now reverse my entire position.

Tom Paine married, according to his own account, *only for money and the comforts of cooking*. He admitted that he "married for prudential reasons and abstained [from sex with his wife] for prudential reasons." What ever would New England Mutual or John Hancock have to say?

It is apparent from Paine's own motivations that he belongs in the homophilic camp, so far as it is distained by heterophilic historians and homophilic apologists; it is also time we approached Paine's contributions to the Republic from the point of view of homophilic motivation. Well, is there any question but what Alexander the Great's messianic campaign into India was homophilic? None that haven't been definitely answered.

Kalos kagathos,
Diane Drew, Ph.D., Research Fellow
International Homophilics Institute
Boston, MA

Reminder
Bylines/Datelines

In August 1979, in response to suggestions from our readers, we developed the following policy: datelines appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Lisa Nussbaum") indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we use the words "Compiled by."

lesbian s&m

GCN,

I've taken on the assignment of reviewing an S&M journal put out by a group of Los Angeles lesbians which you will see reviewed shortly. This task has brought up the issue for me of S&M/B&D in the lesbian and gay community. My belief is that to deny a segment of our community is to deny ourselves and is no different than people hating us just for being different. Since when do we attack each other for how we relate sexually when we are the group fighting so hard year after year to keep laws from being passed against consenting adults choosing their own sexual preference and mode of expression of that preference? No one knows, has seen or practices clear, well thought out, rational sexuality because we have never seen it. We all have some kind of distressful sexual memories and/or unpleasant experiences that have affected how we relate sexually. It seems to me that the best we have been able to do under the circumstances is to be "aware" of our partner's needs, limitations and respect them.

An example of the oppression we have encouraged in the lesbian community, in particular, was brought home to me by a previous lover. Three months into our relationship she asked me to spank her. The sadness that overwhelmed me that someone I loved needed to take that long to share her deeper sexual needs with me made me realize that we as a community and as women are hurting each other by the isolation we create in disapproving of our own people's sexual lifestyles. I wonder also if that old adage we use so liberally against people not of our persuasion, "If you're so afraid, maybe you are gay," applies to people who are so afraid of exploring this side of sexuality. S&M and/or B&D are not everyone's cut of leather, but I challenge those of us who are outwardly disapproving, horrified, and altogether queazy of this form of sexual expression, to really think about what scares you about it and stop being an oppressor to potential allies within the community. Everyone wants to belong where they are welcome and it is up to us as a community to unite and not isolate members who need the safety to know their sexuality isn't the issue but who they can be as an ally. It is a time for us as a political community to put aside petty differences and go for the long-term, allied, committed, responsible movement that brings about effective change. Why must we put ourselves in a position against members of the community over sexual lifestyles?

Suppose they were to tell those of us not into S&M and/or B&D that we were *unliberated*. Most of us would and have become rigid in our righteousness and tell them they were in the minority. I know this is not true. I have come across numerous lesbians who like to be bound, spanked, disciplined, bossed around, humiliated, and/or severely punished.

To the best of my knowledge, S&M/B&D are hush-hush issues in the lesbian community. Ever wonder why? Maybe you want to believe it doesn't exist or that it's for perverted people or that it's not politically correct and therefore lesbians wouldn't do that sort of thing. Wrong. Sexual differences are as varied in our community as our lifestyles and ways of relating to people. It might be that S&M/B&D are not discussed in the lesbian community because we are not encouraged to do so. There is a lot of guilt associated with being lesbian, bi-sexual or gay and this extends to any differences seen within the community. We have picked up the attitude from the homophobic community that what is not the norm is not to be encouraged. Because of this oppression focused on us from the outside we oppress and deny those not fitting into the norm within our own community.

If we are to grow mentally, physically, and spiritually as a strong, united movement we must expand our tolerance, acceptance, throw off our internalized oppression from the outside world, and see ourselves as a wholistic community. It is time for us to search for ways to ally ourselves on a personal and political level. Alone we are not effective, together we are invincible.

Patricia Tracey
Somerville, MA

features editor

GCN is looking for a Features Editor. Responsible for regular features and monthly book supplements. Good editing and writing skills, a commitment to feminism and an openness to discussion about all aspects of lesbian and male gay life are essential. Address inquiries and resumes to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108. (617) 426-4469.

Community Voices

we have seen the enemy and s/he is us

Lesbians and Gay Men Everywhere,

The March on Washington for Lesbian and Gay Rights on Oct. 14, 1979 was, among other things, a successful effort to bring our struggle to the point where we could no longer be ignored by those in power. Now, for the first time in the history of this country, presidential candidates are taking a public stand on the lesbian and gay rights issue. What will happen after the election remains to be seen, but they know that we can no longer be ignored.

While some of us continue the fight for our rights, other among us seem determined to divide us and sap our energy and resources by creating distrust and spreading misinformation. New York City has been the scene of this kind of counterproductivity ever since the March and, unfortunately, it is some of the same people who were heavily involved in organizing for the March in New York City who have since become divisive and destructive to the movement. Because they have been so divisive in their tactics they have lost most of the few followers they had on a local level, and New York's Coalition for Lesbian and Gay Rights (CLGR) has been torn asunder by the misleadership of its coordinators.

I had worked closely with these people during those frantic final weeks prior to the March in my capacity as media co-coordinator. It was a difficult job at best and was not made any easier by the fact that there was little or no money to work with; we were dealing with major crises and obstacles on a daily and, sometimes, hourly basis. I was deeply involved with organizing the March and rally as well as using the media to get people to Washington, and then co-coordinating media coverage of the event itself. When plans to provide live television coverage fell through, primarily due to lack of funds, I contacted Greta Schiller, who was working with Women Make Movies at the time, about getting together a film crew to go to Washington. My primary concern was that the event be documented for historical purposes, and so that those who couldn't attend for financial reasons or because they couldn't risk coming out could see it. Because we were struggling up until the last minute to get the

high hopes

Dear Everyone,

Gary Ralph's letter of Aug. 16 set off a whole range of thoughts and feelings about racism and homophobia which I'd like to use to get a discussion going. The letter detailed the unsuccessful attempt of an intern in the office of the Massachusetts Commission Against Discrimination (MCAD) to talk seriously with the field representative (a black man) about anti-gay discrimination. My main reaction was "if gay men and lesbians (especially lesbians, see *GCN* Vol.7 No.1) are spending time and energy dealing with their racism, it's only fair that straight third world people work on their homophobia."

I'm not claiming that there aren't such people doing exactly that, I just haven't heard of any. I would love to be informed that there have been in the *Bay State Banner* (Boston's newspaper for the black community) columns and letters stressing the need for making connections with other progressive movements like the lesbian/gay movement; and acknowledging the existence of lesbian and gay males in the third world, with their special hardships in a racist *and* homophobic society. Wouldn't it be great if the discussion in the paper resulted in a group of straight third worlders being formed to work on their homophobia?

Why was the field representative so unsympathetic to the subject of lesbian/gay rights? Black people certainly have reason to feel their recent gains threatened, as other groups agitate for social and political change. But this conflict is the fault of the system that causes discrimination and inequities, not the other groups trying to better their lots. As I remember, Mel King and others' dislike of the proposed *Boston* Commission Against Discrimination was in part due to their fear that adding new criteria for discrimination redress, such as sexual orientation, would dilute the current work at MCAD on racially-based discrimination. It's too easy to think of other groups as the enemy, but they're not. As has been iterated in our columns and letters and speeches, minorities and oppressed groups have more to gain, IN THE LONG RUN, by working together than apart. How can we convince the field representative of this?

The frictions between lesbian/gay and third world activists will not be lessened by ordering the conflict out of the office, as the field rep. did to Gary Ralph. Concerns about protecting your slice of the pie are real and need to be discussed, in both black and lesbian/gay papers. For starters, invitations could be sent to the MCAD and the *Bay State Banner* to ask them to contribute to a public discussion on how lesbian/gay concerns affect them.

I know there are other people out there with strong feelings of all kinds: resentments and high hopes, not to mention divided loyalties. Speak out, write in, be heard.

In hopes that not all criticism will be read as racism or homophobia,
Dee Michel
Cambridge, MA

money to make the rally itself possible (most of this money came from Texas and Tennessee), it was impossible to get front money for the shoot, but several lesbian and gay filmmakers came and donated their time, equipment and skills to record this significant event in the history of our movement.

After the March the New York office was left with a \$35,000 debt. I made several unsuccessful attempts to help raise money to reduce the debt with little or no cooperation from other members of what was then called the March on Washington Committee. When I was trashed and scapegoated for my efforts I informed the "Committee" that I would no longer work with them and that finishing the film was my primary interest as far as post-March activities were concerned. The trashing and character assassination increased and I was told, second or third hand, that I was "a dangerous woman," but I was never confronted by my accusers in person. Supposedly I was considered to be "dangerous" because I wasn't under their influence.

Recently this same crew held a mock election and chose themselves to run what is supposed to be a national lesbian and gay communications network. At the meeting where this "election" took place a man who was courageous enough to call attention to the lack of democratic process was physically attacked. And today I learned that I have again been targeted for scapegoating by these incompetent politicians. In their pathetic groveling for recognition at any price they are now clawing for control of the documentary film on the March. I can no longer sit back while these self-proclaimed "leaders" spread their political cancer without attempting to forewarn their unsuspecting potential victims. I urge all lesbians and gay men to withhold your names and money from the "National Lesbian and Gay Communications Network," and from anyone connected with it who claims to be raising money for the documentary on the March on Washington.

With deepest regrets,
Katherine Davenport
San Rafael, CA

and yet more

Dear Editor,

I've about had it! I've received recently a mailing concerning something called the Coalition for a People's Alternative in a memo headed by four names hailing from Boston to Maryland. The two names from New York are all too well known in this neck of the woods.

These, with a few others, are the ones who pre-empted the New York office of the National March on Washington, refused to hold themselves responsible to anyone but themselves, ignored requests for financial disclosure, and left the March some \$35,000.00 in debt.

These same folks instigated the Oberlin Post-March Policy conference. Only 25 states had any kind of representation — some hardly representative and some not altogether sympathetic. Nonetheless something emerged calling itself the National Lesbian and Gay Communications Network (NL&GCN) and with grandiose claims, according to Ramos's recent letter in *GCN* and other papers, of representing the efforts of the whole nation. The organizers also managed to leave Oberlin Gay Union about \$1000.00 in debt with severe jeopardy to their accreditation on campus.

These same folks, now as NL&GCN, couldn't get their own way about a speaker at the Gay Pride rally in New York, so they pulled out of both the Christopher Street committee and CLGR in a particularly noisily publicized and disruptive fashion. Up come these people again, now calling themselves the Gay & Lesbian Pride March Committee, setting up an alternative rally, distributing flyers urging illegal actions which could have invited both official and public harassment, and attempting to divide and disrupt the Christopher Street Gay Pride March en route.

Now it's the Coalition for a People's Alternative. These folks have too many names. Their use of the word "National" is a joke — a bad one. New Jersey sounded this warning long ago in carefully thought-out, moderately expressed position papers. *GCN* in its arcane editorial wisdom has not deemed these reports either a "Community Voice" or "Speaking Out." I hope my expression of personal opinion in a letter-to-the-editor will have better luck. My opinion is simple. Ault/Ramos/Hunter et.al. will never make me believe they represent anything national, and they sure don't represent me. What they stand for seems to be their own political playground, and I want no part of anything they are associated with. I hope that other people will make their own careful examination of who is responsible for what before supporting their efforts.

Lee Arnold
Princeton, NJ

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

saturday night fever

Dear Editor:

The New York City every-Saturday open house for gays that John D'Emilio describes ("There's No Place Like Home," *GCN*, Aug. 9, 1980) deserves to be tried in other cities. It helps build gay consciousness and cohesiveness as well as friendships. It can help making coming out (at 17 or 47) a more rewarding and enjoyable time. And, as D'Emilio says, it doesn't have to be very much work.

We have had an every-Tuesday gay open house in the Toledo area (population c. 500,000) for about eight years. The Personal Rights Organization (PRO-Toledo, Inc.) has had a diverse assortment of projects in its decade of existence: political work; bail & lawyer finding (in the late '60s and early '70s that was the central work); negotiating with police & park personnel on uniform conduct standards for gays & straights; crisis, information & support telephone lines; movies; speakers bureau — a smorgasboard over time. Usually a project in a small city seems to mean lots of work for the two or three people working on it. When they burn out, move away, or take a new job then the project gets laid down. We stumbled onto the open houses by accident, but they've kept going because lots of people like to attend them and because the people keep showing up to keep the project going. Many of the host/hostesses are not dues-paying members of PRO; ditto for the guests. Many present members (including me) attended the open houses sporadically or regularly for years during our coming out process before joining PRO; many more never join.

Our open houses are in a different place each week: you call the gay info & support number to find out where. And since the schedule is made up a month or more in advance, word of mouth does lots of the work. I think it's best when a stranger gets a personal invitation ("I'll be there, too. Come along with me."), not just an impersonal poster in the bars.

I agree with D'Emilio that absolute regularity is important, so that people can just assume that there's a gay open house and they can make a last-minute decision about whether to come by. I disagree with him on keeping it in the same place. "Acquaintances" have become people I know after I've been to their home a time or two. It keeps the project from being an in-group thing; it brings in new energy from people who aren't ready to make a long-term commitment to the group. It seems to help the host come out, self-identify as gay, and identify with the community.

PRO has always had some women active in it, but it's been mostly male, and the Tuesday open houses are mostly male. This past year some of the women on PRO's board started a separate non-organization (no officers, no business meetings) — a once-a-month open house for women only, which also moves around from home to home, mostly on Thursdays.

The men's open houses have had attendance from five to 75 within my memory — usually 30 or so in the course of an evening, perhaps 20 at any one time, rarely more than three or four women. The women-only open houses seem to attract equally large numbers of women — women who were not coming to the Tuesday nights.

Sometimes we're in a small apartment or a mobile home and people sit around on the floor of the living room and kitchen (cozy!). Sometimes we've been in big houses. Usually we're in Toledo, occasionally in the near suburbs, and maybe two or three times a year as far as Fostoria or Bowling Green (Ohio) or Monroe (Michigan) — maybe up to 40 miles away. Sometimes the host/hostess provides hot water, instant coffee, tea bags, and maybe Oreo cookies; sometimes it's been elaborate provisions.

I'd recommend the women's structure for anyone starting: (1) Get ten friends (not your closest friends, necessarily, but sympathetic people who travel in *different* circles from you). (2) Get in touch with everyone that the ten of you can think of and invite them to the first open house. (3) No officers, minimum of business (where will the next one be, announcements, if any).

People who have come out and made friends in this atmosphere often are every-week regular for a year or so. Sometimes they plug energies into the other "achievement" projects — e.g. gay youth booth at the State Fair or the gay info and support phone line. But mostly, I feel, the pay off is in building gay community friendships broader than the circle of people I regularly hang out with, have sex with, personally entertain. I think a sense of "gay community" demands some knowledge of (and enjoyment of) gay diversity.

Jan Suter
Maumee, OH

no place like home

Dear Editor:

I was glad to read "There's No Place Like Home" in the August 9th issue of *GCN*. It's very important for gays to realize that we must develop social structures which do not depend on the economically and socially exploitative institution of the cruising bar. I do not condemn bars *per se*; however, the central role that they play in our lives only limits us as human beings and substitutes the gathering of human bodies for the development of a true gay community. As a young gay person, this lack of a widespread sense of community has been one of the great disappointments of my life. For this reason I commend John D'Emilio for his undertaking and *GCN* for publicizing it.

Unfortunately, I must also criticize *GCN* for the drawing that accompanies the article and illustrates the cover of the August 9th issue. When I first glanced at the cover and saw the words "gay youth" prominently displayed, I assumed that the article must relate to gay youth in some way. In addition, the title of the article was so vague that it shed no light as to what the focus of the article would be until the reader was well into it. Granted, the illustration also depicted people other than the gay youth. However, since he was the only person who was "labeled," I don't think that my assumption that gay youth would be a major focus of the article was unjustified.

Of course, the only reference to gay youth in the article is in the list of the diverse types of people who attended Mr. D'Emilio's Saturday night gatherings. I was both surprised and disappointed by this. Gay youth get little recognition from either the gay media or the gay liberation movement. To display gay youth on the cover of your newspaper and then to devote a total of seven words to us in the article itself is to do all gay youth a disservice. I don't know if it was done intentionally, but it is not impossible to imagine that the gay youth was depicted on the cover in order to attract greater attention to the newspaper itself. In any case, such token representation of gay youth does nothing to improve the lot of young gays in our society.

This objection may seem trivial to many of *GCN's* readers. However, the gay community must be sensitive to the needs of all its members. We cannot afford to take each other for granted. In struggle and hope,
Scott Krieger
Politically Involved Gays and Lesbians Under
Twenty-two (P.I.G.L.U.T.)
New York, NY

galas

Dear Editor,

Is your editorial department sleeping (or 100% lesbian)? (Please see Andrea Loewenstein's reviews of the Great American Lesbian Art Show entitled "Amazon Art" *GCN*, Vol. 8, No. 6)

Is Andrea seriously trying to tell us that lesbian art is substantial because it is more sensitively handled than male, (thus gay-male) art? Bullshit!

The ridiculous handling of such an important show as "GALAS" is a step backwards for a voice representing the gay (male and female) community.

Give us a break!
Paul B. Laframboise
Somerville, MA

misunderstandings

Dear Editor:

I guess "Community Voices," as good a forum as it is, is no place to try to inspire deep political self-analysis. The space is too limited and misunderstandings are bound to occur. Inured though I am, as a writer, to harsh criticism, I found Mark W. Bentley's inaccurate categorization of me very hurtful. But something I said, or something he *thought* I said, must have hurt him, too, for him to lash out so brutally. Facing one's own predilections honestly in order to sort out which ones are reflexes conditioned by the patriarchy and which ones are truly loving impulses is painful, which is why consciousness-raising is so difficult.

For the record, I am all in favor of love between men, love between women, and intersexual love — but there is precious little of any of that going on in what Mr. Bentley calls "civilization." To arrive at that state we will have to reject the garbage spewed into our fantasies by the patriarchy. This will ultimately mean changing "civilization," which for me is a revolutionary goal. I hope that through may dialogues between feminists and gay men we will be able to begin to move together into real freedom. But I think we will have to speak more profoundly to the issues than space allows in this column.

For a *better* civilization,
Leah Fritz
New York, NY

Navy Women Lose

continued from page 1
GCN that "one or two witnesses were undergoing some sort of treatment [at the center]." He emphasized that "all witnesses were eligible for cross-examination." He added that all testimony given at the hearing was under oath.

According to Carol Sobel, associate director of the ACLU in Los Angeles, this is not true. "The Navy has very funny regulations about sworn testimony and unsworn testimony," she said. "Unsworn testimony is acceptable; you simply are not allowed to cross-examine an unsworn witness."

"Very few of the rules of evidence [followed by civilian courts] apply. Navy courts admit hearsay

and rumors and even opinions as evidence."

There are 61 women aboard the U.S.S. Norton Sound which, about one year ago, became the first vessel in the Pacific Command to which women are assigned. Of those 61, nine are black women.

Sobel suspects that the outcome of the investigation is racist, and cites her reasons for believing this:

When last June the Navy initiated an investigation of 16 women suspected of performing homosexual acts aboard the ship, eight of those women were black. (The ninth woman had only been aboard for about a month, Sobel said.)

When the Navy scheduled hearings for eight of the 16 originally

accused, three black women were among the eight.

Now, with the eight hearings over or canceled, the two women facing discharge are black.

Baker adamantly denies that the Navy's actions were racist. "Every board which was to hear allegations against a minority woman had a minority member on the board and minority women testifying," he said.

He also cited the fact that, although the only guilty verdicts were delivered to black women, another black woman, Tangela Gaskins, was acquitted two weeks ago.

Baker added that the Navy had initially arranged to have the women heard in groups, and that the cases were heard singly at the

request of the respondents' counsels.

In response to the Navy's denial that their actions were racially motivated, Sobel said, "They may deny their actions are racist, but they cannot deny or confirm anything about the motivation of the witnesses."

"Racism was clearly the motivation of one of the original witnesses," she said. "She [the witness] was conveniently transferred off the ship — supposedly to attend school — just before the hearing began. In fact, the Navy made several key [prosecution] witnesses unavailable during hearings—people with strong but contradictory testimony."

In Sobel's opinion, the Navy dropped charges against the re-

maining four women because it "did not want to emerge from the hearing as the loser. They didn't have sufficient evidence for any of the cases, but it was really clear that they were going to lose the last four."

GCN asked Baker why the eight women were not courtmartialed. He responded that courts martial are considered only if assault is involved, or if a member of the Navy has solicited or committed homosexual acts with "force, fraud or intimidation."

Baker explained that a member found to have engaged in homosexual acts is guilty of "misconduct," for which her/his punishment may be an "honorable discharge," or "general discharge with honorable conditions" or a

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"general discharge with dishonorable conditions."

A member proven to be homosexual, but not proven to have committed any homosexual acts while in military, is deemed "unsuitable for the Navy," and will be discharged, although the most severe penalty for "unsuitability" is a "general discharge under honorable conditions."

Asked whether he thinks that Navy's relative leniency with Harris and Williams, both charged with "misconduct," is result of civilian pressure and, specifically, the gay movement, Baker said he didn't know. He did, however, comment: "The policy [of excluding lesbians and gay men from the military] is delineated by the Secretary of the Navy, and anyone

who belongs to an organization must abide by the policy of the organization. Whether or not you agree with a policy is certainly your opinion and your right, just like it's your right to choose not to wear a tie to work even though your boss requires it."

"Being homosexual," commented Sobel, "shouldn't create a need for any special accommodations, because no one is supposed to have any sex at all aboard ship, although lots of [heterosexual] men and women do." But, she continued, "as things are, the close quarters in the Navy do cause problems [with gay people aboard]."

"The Navy can choose to deal with these problems in one of two ways: it can try to change because

it wants to include homosexuals in its ranks. Or it can say that it can't allow homosexuals in because *they* cause a problem. This is just like their saying that they can't allow women aboard ship doing non-traditional jobs because that situation causes problems. Because some men are perverts, women get harassed in the military, therefore the military can't allow women in."

Sobel thinks it is significant that, while about a third of the women on the Norton Sound were charged last June with having performed homosexual acts aboard ship, not a single one of the 300 males on the ship have been so accused.

"I think the military is eager to get rid of women in particular, not

just homosexuals. They [the military] don't think women should be on ship; when women begin to do non-traditional jobs and go on boats, they have problems."

According to official Navy figures of the approximately 526,000 persons in the Navy, 32,940 are women — about 6%. Yet, only about 640 of those women are currently assigned to ships. Also, 778 men and 76 women were discharged from the navy "for reasons of homosexuality" between October of 1978 and October of 1979.

In absolute numbers, fewer women are being dismissed, Sobel pointed out, but percentage-wise, women suspected of being lesbians were dismissed in 1979 at a disproportionately high rate.

A Boston *Globe* reporter quoted one of the accused, Sharris Heusser, 25, of Pelican Rapids, Minn., as saying, "The guys think there are only two types of females in the Navy. You are either there to serve men — you're a whore — or else you're a queer."

Another of the accused women said she believes the investigation — allegedly begun when one woman complained to her superior officer — was trumped up to discredit Navy women. She said several officers had made it clear they would do everything they could to make sure women stay on the land "where they belong."

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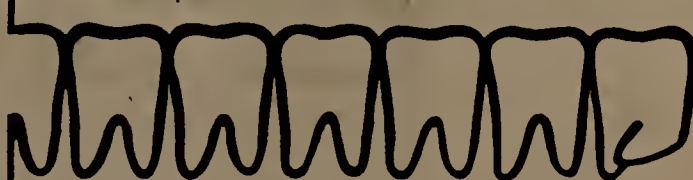
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Film

Sturm und Drang

In A Year of Thirteen Moons

Directed, written and edited by
Rainer Werner Fassbinder.
With Volker Spengler, Ingrid
Caven, Gottfried John.
By Michael Bronski

In a short, written, prologue to Fassbinder's newest film — *In A Year of Thirteen Moons* — we are told that every seven years is a year of the moon. People who are strongly emotional suffer deep depressions during this time. If a moon year coincides with a year that contains 13 new moons, the depressions often result in catastrophe. That seems to be an understatement for what happens to Elvira Weishaupt, the forlorn transsexual who stands at the center of Fassbinder's newest effort to elucidate post-war German life through his own, distinctively gay and startling, sensibility.

We first see Elvira walking, slightly drunk, along a river bank at dawn. She is dressed in men's clothing and picks up a good-looking trick. They begin making out, but when the trick discovers that she is really a woman he begins to abuse her, calling over his friends to help. Elvira, pants around her ankles, hopelessly tries to defend herself, keep her dignity, and get away. Finally home, she falls through the door, in complete disarray, hits the floor and begins singing, à la Dietrich: "men gather round me/ like moths about a flame." Things then begin going downhill.

Elvira has been living with Christopher for the last seven years. He sometimes beats her and

sometimes leaves her, but he has always apologized and come back. He is now fed up with her and after humiliating her — "You obese, horrible, ugly piece of meat. You're a bug, someone should just step on you" — leaves for good. Elvira runs after him and after falling from the hood of his moving car, is helped by Zora, a prostitute who has befriended her. With Zora's help, Elvira talks about her past life, and they visit the nunnery/orphanage where Elvira — then called Erwin — was brought up. Elvira relives her childhood (which she had entirely blotted from her memory) as an old nun recounts it. At the end of her tale Elvira passes out.

Prompted by his friendly ex-wife, Elvira visits Anton Saitz, the man she once loved — and became a woman for — in order to apologize for things she had said about him in a recent newspaper interview. Saitz is now a very powerful businessman, corrupt and ruthless, and he exhibits very little interest in Elvira. "You've gained a lot of weight," he tells her. But Elvira, still hoping that something might happen, allows him to invite himself to her house. There he meets Zora, they make love, and Elvira — now more desperate and lonely than before, cuts her hair short, puts on men's clothes and leaves. She visits her ex-wife and asks if she can live with her and their daughter again, but is regretfully reminded that it is too late. She tries to talk to the journalist who interviewed her, but he is too busy. Elvira then

goes home. The journalist is worried about her and calls his daughter, but when they arrive at the apartment, Elvira has killed herself.

In A Year of Thirteen Moons is not one of Fassbinder's most accessible films. Coming right after *The Marriage of Maria Braun* — a very accessible, commercial success — there are scenes that seem not so much obscure as incomprehensible. Fassbinder seems to know what he is doing — the whole film is beautifully photographed and carefully put together — but the viewers are missing some vital key as to why, or how, certain things are important.

When Elvira first visits Saitz in his office, he is leading his business partners in a musical number from Jerry Lewis's and Dean Martin's *You're Never Too Young*, which they are watching on TV. Elvira joins in their game and when they are finished they all begin talking as usual. Is this to be taken realistically (and is Saitz crazy as well as rich); metaphorically (the influence of American culture — Fassbinder's *The American Soldier* (1970) was exactly 50, boring, minutes of that); symbolically (nothing Elvira gets involved with has much to do with reality); or just as a self-indulgence on the part of a director who has too much control over his work?

Or take the scene where the nun tells her story. As she speaks she moves, smoothly and quickly, around the indoor cloister. The camera follows her with long

tracking shots (not unlike De Palma's Museum scene in *Dressed to Kill*) as baroque music swells on the soundtrack. It's an effective scene, yet one wonders to what effect. A friend suggested to me that it is a parody of some other films (Fassbinder loves to parody, especially American films) but we couldn't imagine what film or why.

There are two Fassbinders evident in his films. The first is a cool satirist observing his characters with a dispassionate eye as they expose themselves as either fools or villains. Films like *Despair*, *Chinese Roulette*, and *Beware the Holy Whore* don't have a lot of warmth in them and we don't really care for the characters (rightly so, they are awful people) Fassbinder's somewhat clinical technique suits this material perfectly. The other Fassbinder is warmer and interested in his character as people with real lives and problems. *Ali: Fear Eats the Soul*, *Mother Kusters Goes to Heaven*, *Fox and His Friends*, and *The Marriage of Maria Braun* all show this affection for his characters — but in each case he avoids sentimentality by incorporating into the films a strong dose of political analysis. *Ali* (based on an American film, *All That Heaven Allows*) and *Fox* make clear statements on the relationship between personal problems and economic and class structures. *Maria Braun* takes the forties, Hollywood successful business-woman's film and uses it as a metaphor for the reconstruction of German economy. Fass-

binder's Marxism (in many ways a very non-traditional Marxism: German communists wanted to shut down *Mother Kusters* because of its attacks on mainstream party policies) has always provided a solid basis for the intellectual content of the films and his love of the inherent dramatic and narrative possibilities of movies has allowed him to mix successfully the personal and the political. Films like *Jailbait* (1972) and *Ali* have a Brechtian impulse: instructional entertainment.

In A Year of Thirteen Moons is something of a break from either of these two traditions. It is not very political — or at least not in the way that we are used to in Fassbinder — and there is almost no implicit or explicit dealing with economic issues. Elvira is an outcast — most of Fassbinder's characters are outcasts in some way — but she is so out of things that she is almost totally apart from, rather than merely dislodged within, the larger culture. Fassbinder seems to be dealing with a philosophical question here: what happens when one surrenders one's free will and allows chance to rule one's life. Elvira seems almost incapable of knowing, or following, her own mind. She had her sex change because she loved Saitz and he mentioned casually that it was too bad she wasn't a woman; she stays with her lover despite everything that he does to her; she is even unable to remember her childhood (thus giving herself an idea of who she is and what she has come from). She is determined

Preppies Down Under

The Getting of Wisdom

Directed by Bruce Beresford
With Susannah York and Hilary Ryan.

Made in Australia from a novel by
Henry Handel Richardson
(Ethel Richardson Robertson).

By Andrea Loewenstein

Were I to imagine the perfect film to see at 10:30 in the morning in the middle of an exterior heat wave and interior turmoil, it would not quite be *The Getting of Wisdom*. But close, close. In the first place, I am addicted to books and movies which take place in boarding schools. Girls' schools are the best, of course, but even a boys' school will do. Most of the characters in *The Getting of Wisdom*, with the exception of a few slightly older teachers, are adolescent girls, and there are only two male characters in the whole film, both minor and entirely ludicrous. Not only is this a girl's school film, then, but a film in which the girls relate almost entirely to one another, a rarity in itself, and especially remarkable in a film directed and produced by two men (although adapted from a novel by a woman).

Let the unrelenting finger of political incorrectitude be leveled at me, I must add that my predilection for boarding school movies has relatively little to do with the opportunity to watch all those fine young things gamboling around the screen. From a purely visual point of view (say if the sound were cut off and the characters merely loped silently around, occasionally undressing, mildly embracing, and looking deeply into one another's eyes) I would gladly substitute the lot for a cast

on the average fifteen years older. Why, then, do I thrill at the mere thought of another boarding school film? My answer has to do with what I see as the particular passion of adolescence, a kind of passion which is never quite duplicated again. One knows, when no one in the school/camp/town loves one, that the world is unalterably and forever a wasteland. When one enters into love one doesn't (even in that remote part of the head) wonder if this one will last long enough to celebrate a birthday or take a vacation together, or be more/less/the same/painful than the last four. Instead one knows, simply and completely, that, as long as it depends on one's own feelings, anyway, that This Is Forever and Ever. Amen. This was what adolescence was like for me; this is what I like to see in a film about it. We run into the issue of political correctness versus personal enjoyment here once more. *Intellectually* I feel that the more books and films about women (and especially young women) who are not hooked on love the better. Personally, when this quality of passion is lacking in a film about young women, as it was in the cinematically stunning and much touted *My Brilliant Career*, I feel disappointed. While the young hero in *My Brilliant Career* was an inspiring model in her strength, brilliance, and independence, I found her, and accordingly the whole film, quite cold. *Little Darlings*, on the other hand, although objectionably (overtly at least) heterosexual, horribly Hollywood, and cinematically unexceptional, was absolutely teeming with tension, tears, feelings,

continued on page 16

HERB WEISS A SERIOUS CANDIDATE FOR THE GAY COMMUNITY

There's a lot of excitement in political campaigns—especially in the current race for State Representative, with so many candidates.

We've learned, however, that the candidate who looks the best doesn't necessarily make the best legislator; promises don't get results; charisma doesn't necessarily mean character. We have to look deeper.

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clings to the notion of "love" even though she has not seen her husband in 15 years. Perhaps the only instance in which "love" exists as an untainted emotion is in *Ali: Fear Eats the Soul*, and there we are told that it is doomed because of the social inequality between the lovers.

Elvira, in *Year of Thirteen Moons*, allows her notion of love to prevent her from thinking: love, for her, exists outside of reality. It is something to which she must abandon herself, and over which she has little power. The break here from the other Fassbinder films is that Elvira's story functions as a purely personal one. There are some scenes that hint at larger meanings. As Elvira tells her story to Zora, early in the film, we witness in detail the killing, disembowelment and skinning of cows in a slaughter house. But the image, perhaps metaphorical or symbolic, does not carry much resonance. In some ways, Elvira's preoccupation with romantic love is the flip side of Maria Braun's: while Elvira totally surrenders herself, Maria does anything in her power (her whole business career is predicated upon helping her absent husband) to keep her romantic notions. In the end both are destroyed. In the past Fassbinder has taken the conventions and logistics of the melodrama and used them in conjunction with his political ideas. In *In A year of Thirteen Moons* he is more concerned with the politics of choice and love (as opposed to econ-

omics). The film *feels* different from his others, more subtle perhaps, but, to some degree, less ambitious. The audacious shock of his past mixtures is not here.

The performance of Volker Spengler as Elvira is always moving and sensitive. It is the center of the film and gives it a human, warm quality that offsets the director's usual coldness. As with a good production of Brecht, we feel — at a distance perhaps — that the emotional is there. There is a balance between emotion and politics, not as satisfying as in *Ali*, but much more so than in *Despair* (a film that seemed calculated to violently force its character's alienation upon the audience).

The difficulty in watching a Fassbinder film is that his attempts to mix a cinema of ideas with a traditional "movie" style are sometimes confusing. Like Godard, his politics are as important as his technique (and sometimes more so). Audiences used to more conventional narratives may be perplexed. The other difficulty is that Fassbinder will try almost anything (at least once) for that special effect, that startling moment that makes a connection to something bigger, broader. However, sometimes these effects don't work, and *In A Year of Thirteen Moons* has its share of these failures. It is, on the whole, a satisfying film — although not as immediately enjoyable as *The Marriage of Maria Braun* or *Ali: Fear Eats the Soul*. Along with Volker Spengler's performance, it stays with you.

to make herself as *ineffective* as possible. (This is exactly the bind that many women find themselves in.)

Some of Fassbinder's notions about life and art are evident here: "After seeing Douglas Sirk's films, I am more convinced than

ever that love is the best, most insidious, most effective instrument of social repression." Certainly Sirk's American melodramas are an inspiration for a great deal of Fassbinder's visual sensibility (the elopement in *Jailbait*; Maria picking up the soldier in *Maria*

Braun; the plot of *Ali*; the destruction of the tea set in *Petra von Kant*). "Love" is rarely, if ever, redemptive in his films: Petra hurts and gets hurt by lovers; Fox is duped by his wealthy lover because he cannot see through "love;" Maria Braun



VOTE FOR JACK RUBIN FOR STATE REP.

ON SEPT. 16th

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South End

JACK RUBIN: ON HOUSING

Many factors have contributed to the current housing crisis in the city of Boston and throughout the state. Among those factors are high mortgage interest rates and other negative aspects of banking policies, a Boston property tax structure that favors condominium conversion, housing code violations that result in the deterioration of housing stock, and timely delay in the issuance of permits for housing construction and rehabilitation. Yes, there should be incentives for housing ownership. But, at the same time, tenants must not be penalized.

As State Representative, I will:

- ¶ Work to reinstate rent control and to end vacancy decontrol;
- ¶ Support a moratorium on condominium conversion until the city's vacancy rate reaches a healthy market level;
- ¶ Encourage the regular inspection of housing stock. Through regular inspection and the enforcement of the housing code, units presently on the market will not be allowed to deteriorate;
- ¶ Sponsor "return to stock" legislation which would require that a certain percentage of the gross collected from rents be returned to a building for maintenance and energy improvements;
- ¶ Support local option legislation to expedite the time required for construction and rehabilitation permits;
- ¶ Sponsor legislation to create a state housing bank that would provide limited equity mortgages for low and moderate income housing;
- ¶ Sponsor legislation to make the Boston property tax structure more sensitive to low and moderate income persons;
- ¶ Sponsor legislation to allow income tax deductions by tenants for their share of the property tax paid on their building; and
- ¶ Aggressively use existing state and federal programs to encourage the construction and rehabilitation of housing stock for low and moderate income persons. (For example, the Kenmore Square area may be eligible for assistance from the state's CARD program. If declared a CARD district, the Kenmore Square neighborhood would receive funds for low and moderate income housing as well as commercial revitalization.)

JACK RUBIN: ON GAY AND LESBIAN ISSUES

I am committed to sponsoring legislation that would eliminate discrimination based on sexual orientation.

As a State Representative I will continue to work for:

- ¶ Passage of the new Civil Service Reform package that will eliminate discrimination based on sexual orientation in the hiring and firing policies for civil service employees;
- ¶ Passage of an addition to the Massachusetts Civil Rights Act so that sexual orientation would be included. This would allow the Massachusetts Commission Against Discrimination the authority to investigate complaints of discrimination relating to a person's sexual orientation;
- ¶ Passage of federal legislation such as the Weiss-Waxman bill and the Tsongas bill by actively lobbying our U.S. Representatives and Senators for their support. I would also lobby them to vote against anti-gay legislation such as the McDonald Amendment and the Laxalt Family Protection Act;
- ¶ The hiring of lesbians and gay men by the Boston Police Department;
- ¶ The establishment of a positive working relationship with the Boston Police Department and for the elimination of entrapment.

I have raised money for over 20 different lesbian and gay organizations and have lobbied for the passage of the gay rights bills. My commitment to gay rights did not start with the announcement of my candidacy for State Representative — it has been there for 20 years.

PAID FOR BY THE COMMITTEE TO ELECT JACK RUBIN
DENNIS R. MOREAU, TREASURER

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*From
India
to
New
Zealand* **Feminist
Publishers
are
Everywhere**

BY MAIDA TILCHEN & FRAN KOSKI

photographs by Susan Fleischmann

GAY COMMUNITY NEWS ★ BOSTON ★ SEPTEMBER 6 1980

Gloria Z. Greenfield and Pat McGloin, the owners and publishers of Persephone Press, Inc., (PP), attended the international feminist publishers seminar that was part of the UN World Conference for Women in Copenhagen, Denmark, this July. Persephone Press, Inc., is a lesbian feminist publishing house located in Watertown, Massachusetts, just outside of Boston. They have published the very popular The Wanderground by Sally Gearhart, and The Coming Out Stories edited by Julia Penelope and Susan Wolff. We spoke to them just after their return from Europe.

GCN: Can one of you sum up exactly what you did at the conference?

PP: There were three women's conferences in Copenhagen, sponsored by the UN. The UN conference was for official government delegates, such as wives of presidents. While the Non-governmental Organizations Forum (NGO) was not as formal or diplomatic, it was not particularly feminist, either. It was funded by the UN conference as an alternative for non-delegates. Feminists claimed one area of the conference site, and called it Vivencia (living space). Vivencia was the only place at the NGO forum where feminist networking was occurring. The third conference was the International Festival of Women Artists.

We attended the NGO forum for the specific purpose of participating in an international seminar of feminist publishers. While building an international communications network of feminists and lesbians involved in publishing, we wanted to learn about other cultures, exchange information, and talk about distribution and translations.

This was a week-long seminar, organized by the Danish feminist publishing house, Kvindetryk, in conjunction with the NGO. Twenty-eight feminist publishing houses were present, representing twelve countries: Germany, France, Spain, Japan, Sweden, Denmark, Switzerland, England, India, Austria and New Zealand, as well as three American houses.

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GCN: What an experience you've had, seeing these women!

PP: It was a very important experience for us. Now we can begin to see things in a more global perspective. It's imperative for American feminists to go beyond the "American perspective" of the world, and to experience other cultures.

GCN: What was discussed in the seminar?

PP: One of the Danish women's houses purchased the translation rights for *The Wanderground* (Sally Miller Gearhart). Frauenoffensive will be releasing the volume in German, and Swedish and Norwegian women are currently negotiating translation rights with us. We were also very excited that Copenhagen's daily paper, *Politiken* (circulation 200,000), featured an interview with Persephone.

The European feminist houses actually translate a great deal of American books — much more than Americans translate theirs.

GCN: Are you thinking of publishing any translations?

PP: Yes. We are presently considering a translation of a book on Natalie Barney, written from the perspective of her maid, Bertha. With a working class perspective, it seems to be the best available volume on Barney to date.

PP: It was very frustrating to have access to all of these incredible books, and not be able to read them because of our own language limitations.

GCN: It seems to me that one of the biggest needs is to make everyone aware of what books are out.

PP: We are hoping that the newsletter planned at this seminar will accomplish that.

GCN: What American writers are popular in Europe?

PP: Adrienne Rich, Marge Piercy, Elizabeth Gould Davis, and in some countries, Mary Daly.

GCN: Did people give you some new ideas?

Yes, definitely. Very practical ideas. For instance, La Sal, the Spanish feminist publishing house, funds their book productions by putting out an annual women's literary calendar. Some publishers have subscriptions, where members can get a discount on books and receive a quarterly newsletter. Persephone is adopting this method of fundraising.

GCN: Are there feminist bookstores in other countries?

PP: Germany has quite a few. London has one, Sisterwrite, and France is monopolized by *Editions Des Femmes*, which is opening chain bookstores

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throughout France (they recently opened one in Canada). There are women's bookstores throughout Europe.

GCN: Have you sold many books in Europe?

PP: Yes, especially London, Switzerland, Germany, Australia and New Zealand.

We met with a few European and Middle-Eastern lesbians who are interested in becoming distributors for lesbian and feminist literature. This will obviously make our titles more accessible to women of other countries. Also, women we met who wanted our titles available in their countries took samples to show their bookstores.

GCN: What was it like to experience feminism on an international scale?

PP: As Americans, it was important for us to explore other cultures, remembering that the American feminist movement is not the most dramatic, dynamic movement in the world, and that we don't know how to do everything. The European pace is different — not necessarily faster or slower. Different issues and priorities are involved. While American feminists may tend to be more action oriented, European feminists seem more philosophical. This may be due, at least partially, to the blatant repressive measures against political groups in many European countries. The seminar provided us with an opportunity to share methods of working, with an eye towards integration.

GCN: How do you think the European publishers see their role in the feminist movement in their respective countries?

PP: Most of the European women saw themselves as active participants in their respective feminist movements; at the publishing seminar, the majority were clearly radical feminist and many were lesbians. A lesbian sensibility was present throughout.

GCN: Were there people from any particular country you felt closest to or farthest from?

PP: We felt tight political bonds with the German, French and Danish feminist publishers.

GCN: Whenever I've met Europeans, I'm always struck by how much they're interested in socialism and socialist analysis. Was that part of what these women were into, or did they just have a feminist analysis?

PP: All the European women we met, with the exclusion of *Des Femmes* had a

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GCN: Were any other houses specifically lesbian?

PP: Persephone Press was the only lesbian-identified publishing house present at the seminar. However, a great majority of the other publishers were lesbian, but chose to identify as feminist.

Copenhagen was terribly exciting — there were so many incredible women. It was wonderful sitting at a table with individual women representing eight or nine countries. Feeling very connected, we'd struggle together to break through the language barriers. It was energizing and opened up a vision for us because we weren't confined to national or patriarchal boundaries. We started thinking about how we can have an impact on ALL women. We became broadened; our consciousness was expanded by the experience.

Collectively we've established the foundation of an incredible network. An international meeting of feminist publishers allows communication to occur more quickly. A publisher from New Zealand will be coordinating an international feminist publisher's newsletter, one of the by-products of the seminar.

GCN: What language was mostly used?

PP: English was adopted by the conference as the "common language." This points out a form of American chauvinism: we were foreigners and illiterate or non-fluent in other languages, entering someone else's space, and forcing them to communicate in English. Women from European, Asian and African countries at the conference could speak three or four languages.

We felt rude not speaking their native tongue. But we talked with them about this and did succeed in breaking down communication barriers.

GCN: Were there men at the publishing meeting?

PP: No. The publishing seminar was a feminist event, and only women attended.

GCN: What came out of the NGO conference?

PP: Resolutions were adopted, and Charlotte Bunch was a key activist in trying to ensure lesbian representation/sensibility in the resolutions.

GCN: So even the alternative NGO conference was not really feminist?

PP: No, it wasn't at all. The feminists had to organize their own space. There was such a lack of feminist consciousness in the conference's structure that feminists distributed flyers, calling for the introduction of feminist consciousness into the conference. There wasn't even childcare.

GCN: I heard that people from Third World countries couldn't afford the hotels and food.

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socialist perspective on some level. Issues in Europe seem more connected to one's life. For instance, everyone in Denmark is concerned with the Common Market, which has destroyed the self-sufficiency of many European countries. In Denmark, farmers are now destroying their cattle and chopping down their orchards. This has a direct impact on the lives of European lesbians and feminists. Their lives seem more integrated, and less categorized by "are you a feminist or a socialist?" This doesn't necessarily produce the most radical perspective, but it is clear that, as Americans, we lack perspective on the world. The size of the European continent fosters more interchange.

GCN: Were there Third World Women at the seminar?

PP: There was a definite absence of Third World Women. It was disappointingly white, and we hope that a concerted effort will be made for the next seminar to be open to many more women, especially third world women.

GCN: Do they have an interest in the writing of black and third world lesbians?

PP: No, not at all, and we were disturbed because there was no understanding of third world cultures. The European culture we experienced was white and Christian.

GCN: Do you get the feeling that they will eventually go in that direction, that they are just a few years behind American lesbian feminists on this issue?

PP: No, we didn't get that feeling at all.

GCN: Do you think the feminists in other countries are going to move towards where American feminists are, in general?

PP: We don't think American feminists are at a place that anybody necessarily wants to move toward. We think that we're *all* moving. We had an interesting conversation with the Danish feminists and lesbians, who were horrified at the horizontal hostility occurring within the U.S. women's movement. They never thought it was possible. Clearly this is a cultural difference — we assumed that infighting within the women's movement is international, because the American movement is so violent.

In Denmark, which is a much smaller country of five million people, problems are discussed and worked out. Women can be drastically opposed to each other theoretically and politically, yet they talk it out and often still work together. That rarely happens here.

GCN: Did you believe that?

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PP: Copenhagen is very expensive, and women ran out of money. After organized protestors called attention to the fact that a significant number of conference attendees were starving, the UN allocated a small amount of money for food — but it wasn't enough.

GCN: Did they talk about having more of these conferences or did people think this was enough of a joke?

PP: No, in five years there will be another one. Obviously, it is to the UN's advantage to sponsor an alternative conference, separately from the UN conference. This way the UN can continue to have its farce, and whatever feminists do show up can be effectively ghettoized into a fairly impotent space.

GCN: Who were some of the people who spoke to the publishing seminar?

PP: *Manushi*, the radical-feminist Indian journal, was present. Madhu Kishwar, its representative, was an inspiration. When you read an issue of *Manushi* (and we suggest that everyone subscribe to it), you become overwhelmed with the difficult struggle facing Indian feminists.

We also met Claudia Hinojosa, a lesbian organizer from Mexico City. The Mexican government is extremely repressive, and it is not uncommon for political organizers to be machine-gunned down. So Claudia is both courageous and inspiring in her determination and commitment.

GCN: Were any Africans there?

PP: Yes. There is an African women's communication network called *Isis*, and they were represented at the NGO conference. An African woman addressed the publishing seminar, confronting the participants with the apparent lack of interest in African feminist writings. We were made aware that *Isis* is available to keep us informed, and it is our responsibility to act on that.

GCN: Is *Isis* in English?

PP: Yes. Women from *Spare Rib*, London's feminist journal, were also at the seminar. So was *Feminist Japan*, which is not as accessible to English-speaking feminists. Its editor, Ikuku Atsumi, is coming to the states this year. She is translating Adrienne Rich's *Of Woman Born* into Japanese.

It was fascinating to share the problems we each face in our respective countries. In Japan, the time a book is displayed is three days, and often the bookstore doesn't open the package — they just hold it for three days and send it back. So it's difficult for Japanese feminist women to get their books out; they must rely on direct mail promotion to individuals.

::3::

PP: Yes, we believe it. We stayed with Danish women who are involved in organizing the lesbian and feminist movements in Copenhagen. We saw them work.

GCN: Are they less defensive and less aggressive?

PP: They are less aggressive. They are also more in touch with the real enemy, and avoid abusing each other out of frustration. This experience provided us with a new perspective, a broadened one, and I believe we successfully broke down some international barriers.

GCN: It sounds so great!

PP: It was an incredible experience. And we returned to a great deal of pressure here, but the European culture as we experienced it was relaxing. The meetings were different from meetings we have in the U.S., they weren't so driven.

GCN: Did you like it better?

PP: I wouldn't say I liked it better. It worked. Some of our methods would not have been effective. I don't know that it's a strategy we can apply here, but it is effective in some cultures.

GCN: Were people sort of spinning out wild visions?

PP: No, at the publishing seminar we talked politics a great deal, trying to find out what is happening in other countries. Many women became upset when we said we felt Reagan had a good chance of winning. They were shocked; it seems that wherever one is, Reagan is perceived as a real threat.

GCN: Did you go any place else in Europe?

PP: No, we were only in Copenhagen. In the evenings, we gathered at the women's bar; you could actually sit around a table, converse at a normal level, and hear each other. It functions as a gathering space where much information is shared.

GCN: What else went on?

PP: The International Festival of Women Artists.

GCN: What was the art like?

PP: It was very heterosexual.

GCN: Not like the Great American Lesbian Art Show?

PP: No — phallic images. It was disappointing.

GCN: Did you do anything with the other publishers at the conference?

PP: We did a collective action — an international press conference.

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GCN: What did you do?

PP: In France, two publishing houses identify themselves as feminist. *Editions Tierce* represents the French radical feminist and lesbian thought. *Des Femmes* is really a bourgeois, anti-feminist, capitalist business, using conglomeration for power. *Des Femmes* copyrighted the term "women's liberation movement" in France. We may laugh about it, but they now have the power to sue other women who use that term. This is only a representation of what is going on there. European houses are more affected by *Des Femmes* than we are. *Des Femmes* has intimidated other houses, so as a group action we called a press conference to expose them. We collectively organized an action and wrote a three-page press release which represented all our viewpoints.

GCN: Did *Des Femmes* have a representative at the conference?

PP: Yes, at the seminar.

GCN: How did they feel about it?

PP: After they were exposed, they walked out, and were very agitated?

GCN: These are women?

PP: Yes, they're women. *Des Femmes* is based on a cult structure with a millionaire heiress at the top. She has people go out and speak for her — it's scary.

GCN: So weren't people at all upset about singling out some women? Was there any discussion of this?

PP: No, it was very clear from the information we were given that they are indeed a threat, and we in the States should look out for that type of activity.

Organizing the press conference was frightening because *Des Femmes* uses some bizarre tactics. A few hours after the press conference a woman from *Frauenoffensive* was verbally threatened by the *Des Femmes* heiress.

The press conference project was also energizing, because it exposed, in a blatant manner, our common goal: to develop the most representative and effective communication throughout the world, for a woman's revolution. While some may say it mildly, that was our basic commonality. The results of this meeting will have impact throughout the world.

GCN: Did you get to see the Russian feminist who was exiled from Russia and spoke at Copenhagen?

PP: That was something *Des Femmes* was involved in. It was agreed among European Publishers that *Editions Tierce* would publish a manuscript by the Russian women activists "Women in Russia." Disregarding this deci-

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sion, *Des Femmes* flew to Leningrad to procure the manuscript for themselves. They later put a world copyright on the manuscript, which violates an agreement among Western publishers not to copyright Russian dissident writings, since it jeopardizes the lives of the dissidents. Now, in order to bring this important work out to the world, publishers must buy the rights from *Des Femmes*.

GCN: You were telling me that the PLO people were disruptive?

PP: Yes, at the NGO Forum almost every workshop was disrupted, or conversations were turned around to the Palestinian issue.

GCN: You mean they would raise their hand and talk about Israel?

PP: No, I don't think they raised their hands. Each time an Israeli woman tried to speak, she was attacked verbally or physically.

GCN: Physically?

PP: Sometimes.

GCN: How?

PP: Shoved. Intimidation tactics were used in the hallways. Male politics were extremely present there.

GCN: It was only the PLO doing that?

PP: No, there were others. But the PLO was the most obvious and the most present.

GCN: How did people react to the PLO women?

PP: There was a lot of support for the PLO against Israel. Israeli women got very little support.

GCN: Even with tactics like that?

PP: At the UN Conference, a resolution was adopted that Zionism is the same as racism.

GCN: So if they disrupted meetings to yell at Israelis nobody stopped them?

PP: We didn't hear any stories of women stopping the PLO.

GCN: How did anything get discussed with the meetings being interrupted?

PP: It was very difficult. The conference organizers set up spaces for different countries, similar to an exhibit area. Most of those meetings were not listed in the regular program, but were more spontaneous in nature.

GCN: So most everything happened outside the formal workshops?

PP: I would say the most important things for feminists happened outside.

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GCN: Did the PLO come to the informal gatherings?

PP: I didn't hear of that happening.

GCN: Were people talking at all about what to do about what's happening in India and Russia where feminists and their journals have been suppressed? Was there any attempt to take action on that?

PP: No, I think that work will come out of next year's publishers' seminar. Some women have asked us to coordinate it, and we would love to, but we think it would be unfair to women from other continents. There are more feminist and lesbian publishers in Europe and surrounding areas, and the traveling expenses may be inhibiting for them. Culturally, I think Americans would overwhelm such a conference.

GCN: Are there any plans now for an American feminist publishers conference? There hasn't been one since the Women in Print Conference in 1976.

PP: Many different women have talked about organizing one, but thus far no one has taken the initiative. It would be very important. If we could find the energy and time, we would do it.

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The following are addresses of some of the publishers mentioned in this article:

The Feminist Japan (Ikuku Atsumi)
Seien Building 5f 1-3-2
Kita-Aoyama, Minato-Ku
Tokyo 107
Japan

Françoise Pasquier
Editions Tieërce
1 Rue des Fossés St. Jacques
f-75005 Paris
France

Frauenoffensive (Inge Jacob)
Kellerstrasse 39
D-8 München 80
Germany

Kvindetryk
Vesterbrogade 31
DK-1620 Copenhagen V
Denmark

Kvinnfolk (Harriet Clayhills)
Heleneborgsgatan 46
S-11 732 Stockholm
Sweden

La Sal Edicions de les Dones
c/o de la Riereta 13
Baixos
Barcelona 1
Spain

Persephone Press
PO Box 7222
Watertown, MA 02172
USA

Manushi
c/o Madhu Kishwar
C1/202 Lajpat Nagar 1
New Delhi 11024
India



Gloria Z. Greenfield and Pat McGloin

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Random Lust Chapter 11

By Andrea Loewenstein

While her relationship with her pregnant lover, Vanessa Blume-Smith, has been disintegrating rapidly, our tuff dyke hero, Jo Burke, has been posing for the mysterious painter, Jeanetter Boxinbringham, who picked Jo out on the street, and asked her to pose for her painting of the archetypal American pioneer woman. In the last episode Jo received an invitation for herself and Vanessa to spend the weekend at Jeanetter's house, "The Box" on Smoke Screen Island.

"Ah-haa. . .a" purred Jeanetter vampidly. "Now I see why Jo has not before this time introduced her old auntie to this, her new little friend. Such beauty one wishes to guard for oneself, eh Jo?" "Yeah, sure" muddled Jo. "Sure thing." But Vanessa reclining beside her in the black-leather and silver-silk embedded helicopter seat, blushed to a deep vermilion hue. "Why didn't you tell me she was so charming, Jo?" she whispered, as soon as noise of the copter's landing made such clandestine communications possible. It was true that Jo, hoping that Vanessa would refuse the somehow ominous invitation to "The Box," had depicted the painter in the bleakest of terminology! But, never daunted, Vanessa had accepted with a small shrill excavation of pleasure. "Oh Jo. I didn't know you knew a Rich and Famous artist! How thrilling! Is she a — a — you know, too?" "Yes, Vanessa dear, she is a you-know, too," Jo had answered, her patience with her erstwhile heart-throb increasingly lowered.

From that point on, one thing had merely led to another! "Drive to New York and take the ferry? Out of the question! My Pierre

must feel of use, n'est pas? Move a lee-tle bit to the right, my dear. Extend the nipple. Wait!" Jeanetter had dashed to the constantly ringing phone, returning after a moment to dab at Jo's right nipple with a paintbrush dipped in ice-water. "The shriveled look. Oui, oui." Jo had for some time had her doubts about Jeanetter's portrait. WHY should the archetypal American pioneer woman be depicted naked, and with shriveled nipples, yet? What WERE the constant phone interruptions to which Jeanetter responded with short clipped-up monosyllabics in some tongue unknown to Jo's untutored ear?? "Viz. Adx-nee-s-blib! Rint," lapsing into English or French only in extreme anger. "Fool! Enough, now, Zut, alors!" Finally, WHAT lay behind Jeanetter's refusal to ever show Jo the painting? "Non, non, not until it is finito, my love, You must not profane my work ethic." And, respectfully, Jo had always desisted. "The helicopter it is, then." And so the thing had been arranged.

Now they dipped lower into the haze which always covered the island, that mysterious smoke screen which had bestowed on it its name. A tremendous flower-studded lawn now hove into view, and beyond it, the emerald sea. "The Box," a 41-and-a-quarter room mansion of mother-of-pearl studded quartzite, glimmered and shimmered. "I first haf seen the house in Venizio" Jeanetter made haste to explain. "Pierre, he likes to keep a lee-tle busy, non, and so we import it, stone by stone, n'est pas, my Pierre?" "Oui, Madame, it was so indeed" responded Pierre, a handsome enough young thing if one could disregard the fact that both legs had been ampu-

tated just above the right knee. He manipulated the 'copter with consummated skill, however, and once they had landed, immediately transferred himself to a motor-empowered wheel chair which he took from the copter's glove compartment and unfolded.

"Oh Jo, thank you for taking me here" Vanessa breathed as they followed the chair across the encrusted lawn. "In all those years I was married to him, Tom never took me anywhere. And you and I've only been together a few months, and look at all this! She patted her belly in the rounded yet sensual stroke with which she provided her unborn child with prenatal stimulation. "Josie Junior likes it, don't you, sweetie?" But Jo was lending only one quarter of her ear to this chitter. For well did she know that no artist's salary alone, however well endowed foundationally, could buy a house like "The Box." What, then, was Jeanetter's real "Gig"?? Had she but imagined that instantaneous but intense look Pierre had sent to her before vanishing in his chair? "I feel weird here, Vanessa" she said slowly. Stick close to me, OK?" "Jo's Jealous, isn't she" Vanessa reported to her intra-uterine friend. "But we don't mind." And she moved to walk arm in arm with Jeanetter, who immediately began addressing her in her lowest husking rasp. "Such a one I haf been looking for!" Jo heard. "You, ze mother of all mothers. Ze universal subject, non?"

In the house the two of them vanished up the circular glass stairway, leaving Jo to lean against a wall in the immense,

high-ceilinged room, her feet sinking up to the ankle into the scarlet Oriental rug. The party was full swing ahead! Jo felt underdressed in her skin-tight jeans, worn almost translucent in places and slung low over her bony hips, and her simple man's white sleeveless undershirt, little knowing that such negligible garb showed off her simple yet understated beauty to a T!

"If Vanessa prefers Jeanetter's bogus compliments to my company, so much the better" she decided. "I'm gonna have me a good time!" And soon she was approached by Marquand, a tall drag queen in yellow lace playsuit, and Isadora-type scarves cascading to his feet, which were encased in pink ballet slippers. "Oh, I just love your hair" he commented of Jo's short auburn cap. "I've tried and tried for that color, but I never succeed. (And indeed her own hair was of a greenish blond shade.) "Do have some." And her new friend offered her a delicately rolled bill of indeterminate origin. "Probably at least a grand, knowing Jeanetter" Jo thought, accepting with a smile and a snort. "How do you know Jeanetter?" she asked. "She's painting me!" Marquand explained. "I was just walking down the street one day, on the Bowery, singing at the top of my voice, on my way to practice — (I'm a dancer, you see), and this simply incredible voice stopped me.. 'I've been searching all over for you.' " He imitated Jeanetter perfectly. "It seems she'd been more or less searching for me for months, for my kind of spirit, you know, uninhibited, graceful, and

all that! She's been commissioned to do a painting, to capture the spirit of the city. Me, dressed for practice, simply waltzing over the recumbent bodies of drunks, can't you see it, with skyscrapers simply erect, in the background. 'American Outcasts' she'll call it. Don't look now" he added, "but someone is simply dying to make your acquaintance. We'll offer her some coke, seeing that it's on the house."

"Thank goodness," smiled a tall black woman in a scarlet and beige striped silk shirt and the briefest of cut-offs, holding out a hand to Jo. "I thought I was the only woman here. Besides Jeanetter, that is, and that lady she's got in the bedroom with her. I opened the door by mistake and she seemed to be chanting something over her belly! Oh dear, did I say something wrong?" she observed Jo's expression. "For all I know, she was just preparing to paint her. Would you two like to come for a swim? I'm heading down there. I'm Estella, by the way."

Marquand preferred to stay, in case any hunky numbers came in, but several snorts later Estella and Jo loped to the water's edge where they soon dropped their clothing and plunged into the warm turquoise waters, which, seeping into Jo's various crevasses and lapping at her breasts, seemed to cleanse her, body and soul, of the summer's sweats and worries. She moved dolphin-like among the deeps, at home in this element as in the air, the woman beside her swimming with equal aptitude. "You know" commented Estella,

continued on page 17

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Cloistered Passions

By Margaret Cruikshank

The somewhat exotic subject I discuss here will have to be more fully treated by gay male writers: homoerotic feelings in monastic communities. My impressions come from two years at the closely connected institutions of St. John's Abbey and St. John's University in Collegeville, Minnesota. The Abbey is the largest Benedictine Abbey in the world, and the University is the alma mater of San Francisco's sheriff, Mike Hennessey.

In my first year at St. John's I had a mouth-filling title, Fellow of the Institute for Ecumenical and Cultural Research. The second year I was merely a fringe academic, writing a book in the library and teaching part-time. As a woman and a non-theologian, I necessarily had an outsider's limited view of what went on behind the monastery walls, but I was not blind. During an interview for a temporary job, I saw that the department head was wearing a bracelet and felt a click! of recognition: the dyke acknowledging the faggot — silently of course. And I would often see young monks, deeply absorbed in each other, going off for long walks in pairs. Were some of them sleeping together, I wondered?

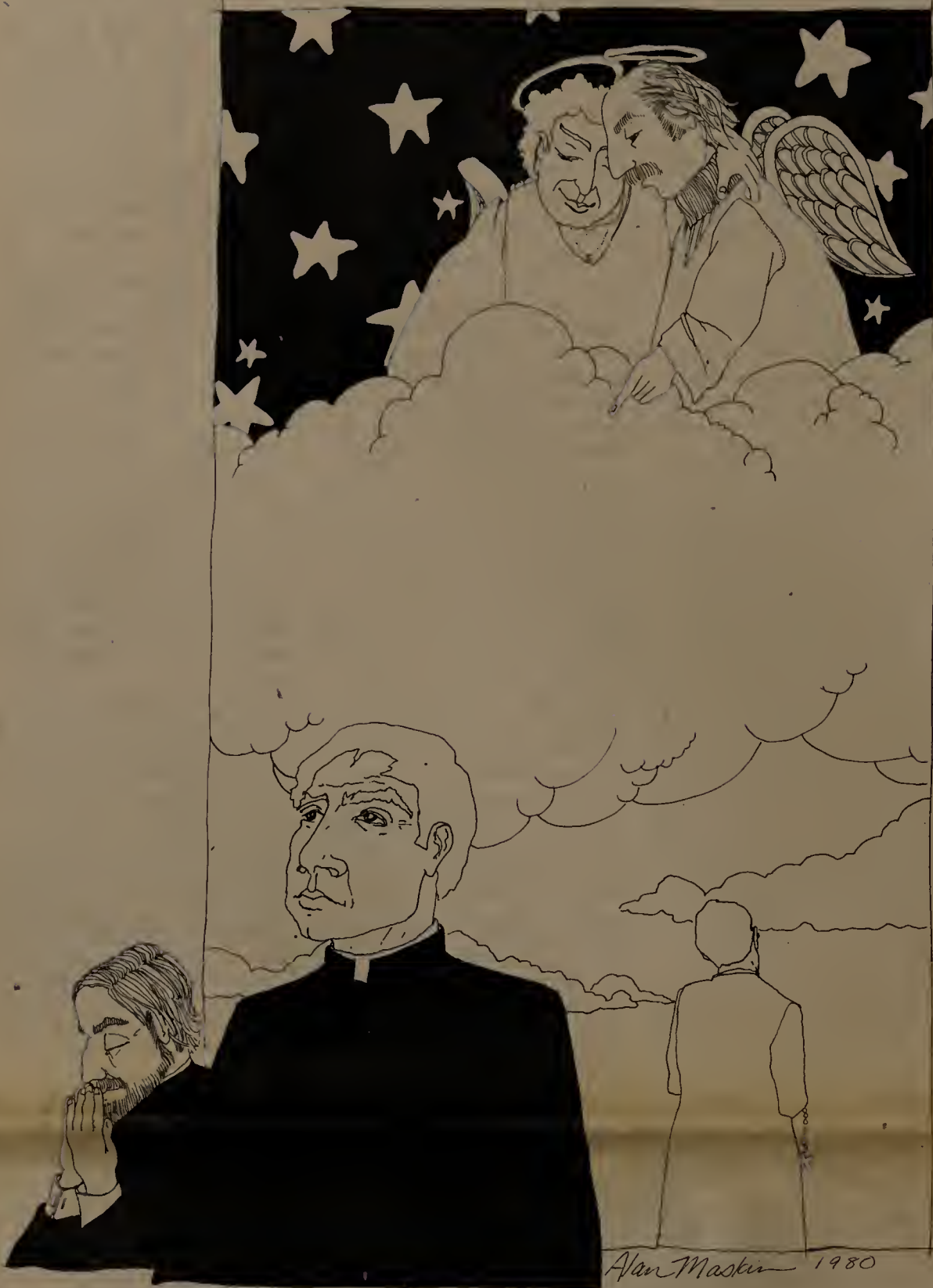
As Michael Bronski says in a *GCN* review (Vol. 7, No. 27) whether a person like J.M. Barrie acted on his sexual feeling is less important than the emotional intensity of such feelings. To deny their existence or to call them "platonic" is absurd. Yet the fact about St. John's which I now find most significant, its function as a kind of gay male commune, can hardly be thought of in rural Minnesota, much less admitted, either by the monks themselves or by visitors to their two thousand acre retreat of lakes and pines.

Recently, for example, the Minneapolis *Tribune* did a big spread on the Benedictines of Collegeville: four whole pages were de-

voted to the Abbey and the University. But of course the writers said nothing about homoerotic feelings as a source of community solidarity or as a reason why young men might be attracted to monastic life. The article shed no light at all on why anyone in 1980 would want to live with three hundred other men, in the woods, according to the rules drawn up in the sixth century. In short, the *Tribune* missed the real story. I would even say that no one who overlooks homosexuality can have more than a fragmented idea of the real life, the emotional life, of a place like St. John's.

The monastic community there no doubt includes some heterosexual men, along with a great many who must be more or less uneasy about their powerful attraction to other monks or to the boys who surround them at the prep school and the university. Alcoholism is a very serious problem among the monks of St. John's (and among priests generally, Episcopal as well as Catholic) and is probably connected to the suppression of homoerotic feelings. Those monks who cannot act on their sexual feelings are probably intensely jealous of those who do. And those who do must contend with the ludicrous distinction currently promulgated by Rome, that homosexual feelings are not sinful as long as one does not act upon them.

A curious tradition exists at St. John's University which reveals the homoerotic atmosphere of the school. Most of the students (all men) live on campus. A monk from the faculty lives on each floor of each dormitory. College brochures used to praise this custom as an example of the Benedictine family tradition — the fatherly monks expressing tender concern for their student charges by living in their midst. What is really expressed here, I think, is lust for young men. Certainly this hunch would astonish some of the dor-



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mitory monks, who are probably quite unaware of their sexual feelings and who may have the most innocent kinds of intense friendships with the students on their floors. Nonetheless, it is hard to imagine an adult male heterosexual professor choosing to live in a men's dorm.

Even more curious and far less appealing than monks in men's dorms is the presence at St. John's of a particularly virulent form of anti-abortion fanaticism. One of its chief tenets is celibacy *within* marriage, a view you may have to go all the way to Minnesota to hear espoused. In this atmosphere where some people severely frown on heterosexual expression, homoerotic feelings are naturally thought shameful.

The monks I worked with would probably be shocked to find their lives mentioned in a gay paper. They would feel attacked, not realizing that someone who lived among them briefly could approve of the homoeroticism which flourishes in their community, or trusting that one Catholic could look at another's sexual repression in a spirit of understanding.

But what I have tried to describe here is as much an aspect of gay culture as it is of Catholic culture. When we think of the words "gay culture," of course, we do not think of same-sex reli-

gious communities. But to understand varieties of lesbian and gay experience in this country we need to look in out of the way corners, even in places where the very notion of queerness is denied.

Seeing the phrase "gay culture" more narrowly, taking it to mean our creative work, we can say that St. John's Abbey is an intellectual and artistic center where certain highly individual men who would be very unhappy in Greenwich Village or the Castro can find a nurturing atmosphere for their work. To the extent that an institution like St. John's frees such men to develop their creativity, it is a center of gay culture, even though its artists and intellectuals may not call themselves gay and may even try to repress their gay identities.

An obvious irony here is that the Roman Catholic church has used its money and influence to oppress gay people. It has presented its own children, many of whom discovered their lesbian and gay identities in its own same-sex institutions. All those schools with funny names like Aloysius, Benedict, Bonaventure, and Immaculate Heart have their small place in gay American history, as do all the nuns and priests in those schools who renounced heterosexual life so easily.

The hypocrisy of the Catholic Church is enormous: it has cru-

saded against our rights bills and called us a threat to the family, but it would stop functioning overnight if all gay priests and nuns left their posts.

And yet, I feel affection for the monks of St. John's, despite the very pure form of male arrogance and complacency which fills the air behind the Pine Curtain (the students' name for the tree which encircle the campus). For all their sexism, they are gentle, loving men, far better role models for the young men they teach than 90% of the heterosexual males who teach in high schools and colleges. I also feel affection for the monks because it was in the bowels of their library that I first read *Lesbian/Woman* by Del Martin and Phyllis Lyon (it was not part of my ecumenical research!)

Can the silence about the Church and homosexuality last much longer? Last fall, an article on gay Catholics in *Christopher Street* noted that Sister Jeannine Gramick got in trouble with the Vatican and with her superior for planning a retreat for lesbian nuns. I admire her spunk, but I think any convent lesbians with enough self-esteem to build networks for themselves have enough self-esteem to kiss Holy Mother Church goodbye.

In the same issue of *Christopher Street* was part of a novel about gay Jesuit seminarians in Boston.

Less flamboyant than the Jesuits and often more cultivated, the Benedictine monks of Collegeville may be much slower to produce any gay literature. One of their neighbors, the short story master J.F. Powers, has written of the complicated relations between priests but has not, as far as I know, ventured into gay territory.

A writer who is also the novice master at St. John's Abbey, Alfred Deutsch, has produced some wistful, wry, ironic sketches about the ordinary lives and foibles of monks, but I do not think that in his seventies he will want to tackle the difficult new subject of monks who are sexually drawn to one another.

One book I'd like to see in the next decade, therefore, is an anthology of short autobiographical sketches by lesbians who have been in convents and gay men who have been priest or monks. I wonder if any of the Benedictine monks I occasionally saw in the gay bars of St. Paul will ever write about their experiences. Three years after I left St. John's, I met at a gay gathering a former monk who had left the English department before I arrived. "Did you know that we were all faggots?" he asked cheerfully. Until some of those men, or men like them, write about their lives, an area of gay life will remain invisible.

In the Catholic slang of the

past, "come out" always meant to leave the convent or the priesthood, and the phrase usually had a tinge of failure associated with it. The contributors to my imaginary anthology will have to come out in our current sense of the phrase before they are ready to share their stories. Some may not even know what great stories they have to tell; others may lack the self-esteem to write about their experiences.

Certainly that was true of me in 1973 when the men of St. John's published my first autobiographical piece in a journal called *The Lower Stumpf Lake Review*. The sketch was about being different, but in those days I could not say that the only really different thing about me was my lesbianism.

There is something else I could not say in 1973, and I hope the editor of my imaginary anthology will put it in her introduction: the spiritual glue which holds together communities like St. John's is not religion at all but homoeroticism. Catholicism can pass for a living religion as long as convents and monasteries still stand, but it is time to say out loud that the life in them has very little to do with belief of any kind and a great deal to do with homoerotic feelings.

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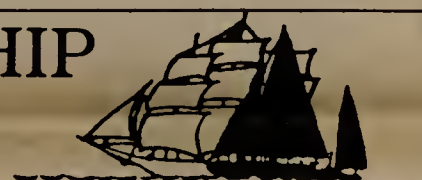
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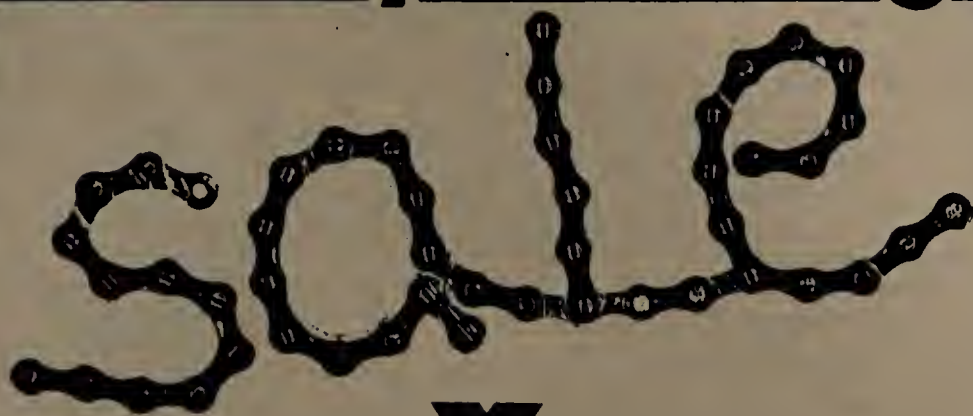
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PAGE 2: THE SEXUALLY ACTIVE MALE

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When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MALE AND FEMALE

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District Elections

continued from page 3
ticular supervisors.

François gave a most unconvincing account of himself when he debated gay former mayoral candidate David Scott (see *GCN*, Vol. 7, No. 19) before the Stonewall Democratic Club in early July. In one of many sweeping statements, he claimed that the problems of many other cities — including Boston — were due to their having district elections. When confronted, he seemed oblivious to the fact that at-large elections had been used to deny black representation in Boston and in the South.

The annual Castro Street Fair, held two days before the election, became a minor issue. In June, Harry Britt had persuaded the city to permit the fair to expand onto one block of Market Street. François promised to make this decision an example of what was wrong with district elections, because it allowed "pressure groups" to influence public policy. He denied at Stonewall that he was gay-baiting.

If homophobia was usually a subtle issue in the debate, repeal forces showed no such reticence in playing on anti-communist hysteria. A flyer put out by the Committee to Reunite San Francisco

alleged that one member of the Community Congress that had drawn up the district lines in 1976 was a Maoist. In the Voters' Handbook, John Barbagelata claimed that "a powerful coalition of radical groups (socialist/communists) almost completely controlled the supervisors."

Many conservative gays opposed district elections, as well as the Rev. Raymond Broshears, who shrieked in an editorial in the *Crusader*, his newspaper, "Thank you Jesus, district elections have been repealed!" Former *Sentinel* political writer Duke Smith helped organize the repeal campaign. Former supervisorial candidate and Chamber of Commerce director Kevin Wadsworth dropped his campaign for Community College board to support repeal and is expected to run again for supervisor. Realtor David Finn proved an embarrassment because he insisted on bringing his little poodle, Missy, to sit in his lap during debates with district election proponents.

Although final figures are not available, it is clear that those desiring to retain district elections were badly outspent by about 4 to 1. Big contributors to the repeal effort included Southern Pacific Co.; owner Mel Swig of the Fair-

mont Hotel; Embarcadero Center; and Pacific Telephone. Both daily papers, the *Chronicle* and the *Examiner*, supported repeal, as did the Chamber of Commerce.

The big money of Southern Pacific and the St. Francis Hotel have succeeded in repealing district elections. But the broad coalition that supported the issue for years — the consumer activists, the neighborhood groups, gay political clubs — are not about to give up. The incongruous move of placing another referendum question on the November ballot to negate repeal may or may not work. There is the danger that it could backfire, dividing people's energies on electing a conservative board and discrediting the city's progressives for years to come.

Four major gay candidates have emerged, and more will doubtless run. Besides Britt and Wadsworth, David Scott is in the race. Charter commissioner Frank Fitch, the only gay elected citywide official, may also announce.

It would be a fitting irony for the homophobes who voted for repeal to get rid of Britt if the voters in November were to elect two gay supervisors.

Wisdom

Continued from Page 8

intrigue, and sexual energy. Its adolescent characters were, in short, passionate, and I loved it. The German classic *Maedchen in Uniform* certainly captures this quality, but, perhaps because it was made in 1932, the passion goes overboard and becomes melodramatic and a little embarrassing. *The Getting of Wisdom*, on the other hand, is a boarding school film about woman-identified women which captures this quality of the passion of (at least female) adolescence quite perfectly.

Because of this, I must admit that I was utterly drawn-in, and can offer little of a more objective reviewer's wit or perception. Although I liked the photography a lot (especially in the beginning I noticed that scary, a little desolate, but free and open sweep of Australian outland, with the two girls in their long dresses leaning against the curved and whitened tree limbs) after the beginning I was too involved to notice fine frames or angles. Instead I wanted desperately for Laura (the hero) to be accepted and loved by those other snobby girls despite her outrageous red flouncy dress (all the others wore discreet and expensive looking dark ones, with those wonderful flounced grey or white pinafores). And despite her definitely non-'society' background, her unfortunate habit of volunteering to do things like play the piano in public thus forcing another girl to make a fool of herself by singing along. I was mentally pleading with the proctor not to look her way when with much rustling, she cheated on her history exam. I almost applauded when she managed to be sweet to the new fat girl who loved her, even though she herself needed to make it with the others so badly that she didn't have much to spare in the way of humanness. I wept copiously over certain partings and humiliations. And I wanted so badly for something to happen with that beautiful older girl, the one with dark black eyebrows who stayed by herself most of the time,

played the piano with Laura so sexily, said "Men are . . . fools, for the most part" and quoted something about "those who seek me shall find me." And whom, incidentally, reminded me of the 17 year old I was in love with at 15 . . . I have said that I don't find adolescent girls particularly sexy, but I have to admit that this particular 17 year old was, probably because I didn't see her as 17, but as the Older Woman. Also, one reason that young characters in film or fiction are often dull is that they are portrayed in terms of their age-bound stereotypes: cute, innocent, shy, bouncy. Although some of the minor characters had some of these characteristics, they were not defined in terms of them. Even the teachers, who, at first seemed almost uniformly cruel and hateful, were shown, once they got away from the students, to be individuals; as lonely, yearning, and fascinating as everyone else.

For me it is significant when I come out of a movie wishing I could see several sequels about the lives of the minor characters. I came out of *The Getting of Wisdom* longing for another movie about the fat girl, Annie, who loved Laura so much that she stole to get her a ring. She was beautiful in her passion and concentration, and I want to know exactly what happened to her when she left the school so ignominiously, and how she changed and what she did as she grew up. Also, I'd like one about the selfish and greedy but utterly charming and very dykey upperclass blond one who seized Laura's cake from home and ate off all the almonds. And about the bony, horse-faced teacher with the wonderful eyes, who read forbidden novels and longed for romance.

Laura herself is pleasingly unbeautiful. She is small and skinny and dark, even a little mole-like, with sharp pointy, intelligent features, just a hint of a mustache; and unrelentingly present eyes. She has a fine combination of strength and weakness, tells wonderful stories which sometimes turn into lies to gain pop-

ularity; plays the piano with a fierce intensity; learns to despise her background, or at least tries very hard to. She resists love for a long time until she falls into it, lets everything go, and almost flunks out of school; but when she finds that she isn't wanted after all she pulls herself out of it with her sharp, good chin and sheer determination. For me at least, she was the perfect hero.

The lesbian scene, if you can call it that, was disappointing. It consisted of some bedtime hugging in white nightgowns, and lasted just long enough to miss if you blinked your eyes at the wrong time. It was one more piece of evidence for the ongoing theory that what lesbians do is kiss a little, very sweetly and fall asleep, and, as such, it made me angry. Some of the other scenes (the two girls playing the piano together, or the undressing scene where they talk about sex and having babies, and slyly inspect each other) were much sexier, but the lesbianism in the film was pretty clearly presented in terms of the "stage" theory. "You'll grow up and like men, too," the older girl assures Laura, as she gets ready to leave for one. Laura protests violently, but the film gives us no reason to believe her.

What is true, however, is that we are given a female world. All the growing-up issues (the morality of cheating, of honor, of standing by a loved one, of pride) are played out by and between women. Even in the short scenes at Laura's home, there are no men; only a warm and fiery mother, another sweet, tough and dykey woman (perhaps an aunt, perhaps the mother's friend) and Laura's sister, with whom she has a passionate and serious relationship.

I can't decide how "seriously" *The Getting of Wisdom* should be taken, if it has much to offer beyond enjoyment, or whether Berekford accomplishes anything new or exciting as a film-maker. I will try to answer these questions the next time I go to see it, which I will certainly do soon, as a present to myself.

Cookie Jones

By Jennifer Camper



Gay VP Proposed

continued from page 1

tomb of the unknown soldier at the Arlington National Cemetery in October of last year in honor of lesbian and gay victims of war.

More serious, Kunst said, was the administration's reinstatement of what he called the Nixon immigration policy, which bans foreign lesbians and gay men from entering the country.

Kunst told *GCN* that the lesbian and gay caucus was led by representatives of organizations such as the National Gay Task Force (NGTF) and the Gay Rights National Lobby (GRNL) and that the lesbian and gay leadership had "demonstrated its most devious type of politics" at the convention.

Kunst stated that Rockway had urged the lesbian and gay caucus to challenge the participation in the convention of Florida governor Bob Graham, a supporter of Anita Bryant, who nominated Jimmy Carter.

Kunst charges that CURE's effort was defeated because the lesbian and gay caucus had "inside connections" with the Democratic Party leadership and had been "rubbing shoulders with the White House."

Neither Kunst nor Rockway was a delegate to the convention.

But Boozer told *GCN* the lesbian and gay caucus had known

nothing beforehand of the CURE effort and that Rockway himself had told the caucus he was willing to withdraw from the race.

Boozer denied GRNL involvement in the convention and said NGTF leaders had little participation in caucus deliberations.

He told *GCN* the caucus preferred to nominate one of its own members and that Rockway failed not because of NGTF and GRNL

manipulation but because delegates failed to respond to him.

Boozer said of the effort to nominate him, "I feel very good about it. One of the best things that happened in New York was that it brought people together. Something of substance will come out of it." He told *GCN* the convention effort will result in more coordination between local and national efforts.

Lust

continued from page 13

"I don't quite trust Jeanette, but knowing her is worth it now, just for this." "How do you know her?" Jo queried. "Oh, I'm supposedly posing for her. She's gotten this grant from some bullshit foundation. 'Afro-American Gothic' it's going to be called. Ridiculous as far as I'm concerned, but it pays well." Jo dismissed her uneasiness as Estella swam closer and softly brushed her face with her lips. "Have you ever wondered how dolphins do it?" she whispered. "Two female dolphins, of course."

It was more than three hours later that the two, lying beached and exhausted by the water's edge, letting the last rays of sun caress their spent bodies, heard a curious whirring noise. Jo turned

to see Pierre, his wheels plunging madly through the sand. Now they caught, spinning wildly, and as the two women ran to him he was catapulted out of the chair and flung face down upon the sand! Not bothering to robe themselves, they dashed to his rescue, but a strange pallor was already approaching the handsome face. "I too posed for Jeanette . . ." was all he said before his long eyelashes closed in a faint. "He was trying to tell us something!" breathed Jo, as her body hardened into the old Akin-Do stance of readiness. "Here!" She effortlessly lifted him back into the chair. "You wheel him back. I'll be in the house!" And she took off, still unclothed, for all the world like an avenging goddess, the other two following not far behind.

A letter from your

Buddies

I hate to see summer end in a way, because all the outside activities have been great. The party Saturday, Sept. 6 at Randolph Country Club should keep things going for awhile. If Harriet Leider, Stephanie Gregg, and Carol O'Shaughnessy are examples of what is going to happen in the lounge this fall, then maybe things will be great. It's good to see live entertainment for a change, in this world of canned mechanical music. Speaking of live entertainment, rumor has it that our very own Beth Sass has a record company interested in her.

I understand Ramsay the bartender has a new friend. Judging from people he has been seen with lately, he has two new friends. Another bartender from **Buddies** has been seen in the company of a manager of a prominent Boston club! What's the scoop Bob, another fashionable fall wedding on the Vineyard?

After watching some of the pros at the pool table, I would love to see a tournament. Anyone interested in organizing it please contact me.

Love,
Bob

THE GAY GUY'S GUIDE

SO. STATION 423-4340

1 Direct from New York:

"Young and Restless"

"Tuesday Morning Workout" X

2

Big Bill Harrison's
"Bijou" X

Boston's Best All Male Show!

Gay Community News
The Gay Weekly
JANUARY 12, 1980

Gays and the Department of Immigration:
"The legislative history of the term 'sexual deviation' clearly and unequivocally contemplates the inclusion of homosexuals. The congressional mandate to exclude homosexuals remains effective."
from a telegram from Secretary of State Cyrus Vance to all Diplomatic and Consular Posts.

McCaum charged in Arson Case

Advises Use of Consent

BWMC Convert Review

Methodists Out Lesbian

GAY
COMMUNITY
NEWS

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**STAY IN TOUCH
WITH YOUR COMMUNITY**

[illegible]

Quick Gay Guide

Boston Area (617) INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbian Youth 128A Tremont St. (4th Floor) (Hotline) 428-9371	
BAGALS (Boston Area Lesbian and Gay Schoolworkers) P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group P.O. Box 365, Cambridge, 02139	227-6167
Boston Asian Gay Men & Lesbians c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02106	542-0114
Boston Lesbian & Gay History Project 285 Harvard St. #102, Cambridge 02139	
Chiltern Mountain Club Box 104, 104 Charles St., Boston 02114	227-6167
Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02108	268-6103
El Comité Latino de lesbianas y homosexuales de Boston P.O. Box 365, Cambridge, 02139	354-1755
Frenz & Luvvers Assoc., P.O. Box 814, Boston 02123	
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000	282-9181
Lesbian and Gay Folkdancing c/o GCN Box Dee, 22 Bromfield St., Boston, MA 02106	681-7223
Lesbian and Gay Hotline (8-12pm, Mon.-Fri.)	426-9371
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents of Gays 542-5188 (days), 426-9371 (nights)	
Project Place Tapestry Counseling Inc., 20 Sacramento St., Cambridge.	267-9150 661-0248

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	266-6103, 876-8768
B.U. Gay and Lesbian Legal Association B.U. Law School, 755 Comm. Ave.	236-4710
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141	491-0968
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues Roscoe Pound Hall, Cambridge, 02138	
Robin MacCormack, Mayor's Office Mess Gay Political Caucus	725-4410
Box 179, 118 Mass. Ave. Boston 02115	242-3544
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139	542-5415, 542-6837

STUDENT

Gay People et BU, c/o Program Resources Office George Sherman Union, Boston University.	353-3646
Gay Academic Union of New England, P.O. Box 212, Boston 02101	661-6500
Gay/Lesbian Concern Group of Boston College P.O. Box L199, Chestnut Hill, MA 02167	
Gay People's Group, UMass/Boston (Herbar Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Redcliffe Gay Info.	495-5476
MIT Gays, Rm. 50-306	253-5440
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Cir.	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

WOMEN

Ardle Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	354-8807 661-3633
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215	
Jenus Counseling for Lesbians, 21 Bey St., Cambridge	681-2537
Lesbian Liberation, c/o Women's Center Massachusetts Feminist Federal Credit Union	354-8807
186 1/2 Hampshire St., Camb.	681-0450
National Organization for Women 99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	828-5000 x793
Womanspece, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	681-1318
Women's Community Health Center, 639 Mass. Ave., Cambridge	547-2302

RELIGIOUS

Am Tikve, P.O. Box 11, Cambridge, 02138	
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Queer) for Lesbian and Gay Concerns	776-6377
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church Fr. Paul Shenley (Exodus Center)	523-7664 964-0996
Unitarian Universalists Office of Gay Concerns 25 Beacon St., Boston 02108	742-2100

MEDIA

Closet Space WCAS (740 AM)	492-6450
Esplanade	787-1084
Feg Rag	681-7534
Gay Community News	426-4469
Gay Way Radio WBUR (90.9 FM)	353-2790
Good Gay Poets	266-6103
Hit Parade, 104 Charles St., Boston, 02114	858-6494
Lesbian and Gay Media Advocates c/o GCN, 22 Bromfield, 02106	426-9371
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Fenway Community Health Center	267-7573
Gay AlAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/Eest P.O. Box 873, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5186
Mess Bay Counseling 31 Chenning St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02118	266-3444
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Chenning St., Newton, 02158	965-2040

BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 138 River St., Camb.	491-6930
Buddies (Cruise-Disco), 733 Boylston St.	262-2480
Chaps (Denim, Men), 27 Huntington Ave.	268-7778
Delivery Entrance (at the House Restaurant) 12 Wilton St.	783-5701
Elbow Room, 100 Chendler (et Clerendon)	338-8447
Harry's Place (Dancing, Men), 45 Essex St.	338-8816
Herbie's Ramrod Room (Leather, Men) 1254 Boylston St.	247-0989
Jacques (Mixed, Dancing), 79 Broadway	338-9068
Kimmies Disco, 237 Mess. Ave., Camb.	354-8186
Nepoleon Club (Men, Dancing Fri.-Sun.) 52 Piedmont St.	338-7547
119 Merrimac (Bar)	
Paradise (Talking, Mostly Men) 180 Mess. Ave. (Cambridge)	864-4130
Pleasant (Men, some Women), 21 Essex St.	338-7254
Prelude (Women), Dertmouth St.	
Saints (Women)	354-8807
Somewhere (Disco Dancing, Mostly Women) 295 Franklin St.	423-7730
Sporter's Cafe (Men) 228 Cambridge St.	
Together (Disco Dancing, Mixed), 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LaGrenge St.	426-1451

Eastern Mass. (617) INFORMATION/SERVICE/SOCIAL

Gay Hotline	756-0730
Mess. Teachers Assoc./Gay Rights Caucus P.O. Box 75, New Salem 01355	
Montchuset Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance Box 806, Marblehead, 01915	745-6966
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Dignity Merrimack Valley P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02801	771-6739
New Bedford Women's Clinic Origins, Inc., A Women's Center	999-1570
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01803	791-5127
Women's Meeting House, 89 Downing St. 01610	752-5905

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force Salem St. College, Salem 01970	745-0558 (ext. 209)

Western Mass. (413) INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201	
Gay Counseling Collective 406F Student Union, UMass, Amherst	545-2645
Gay Men of Franklin City., Box 771, Greenfield	
Help Line	664-6391, 664-6392
Together, Box 427, Forest Park Sta., Springfield 01106	

WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywoman's Center, Amherst	545-0883
Franklin City. Lesbian Alliance P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United 33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0628
Women's Media Project (WMUA, 91.1FM)	545-2876
Womonyre Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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STUDENT

Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203) INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-F 11-2 pm, 8-11 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	824-6869
M-F 8-11 pm	824-6869
Gay Youth George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greeter Hartford Lesbian & Gay Taskforce Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	249-7691 547-1281
NAMBLA/CT	624-6869
New Haven Gay Alliance Box 72, 06501	824-8869

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763 747-5451
Lesbian Rep, New Haven, 148 Orange St., New Haven 06510	436-0645
ShorelineWoman	481-3575
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	525-2382
Women's Center, Manchester Community College, P.O. Box 1048, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118, Storrs 06268	486-4738
Women's Center, Wesleyan, Box WW, Wesleyan St., Middletown 06457	347-9411
Women's Liberation Center, New Haven, 148 Orange St., New Haven 06510	436-0645

STUDENT

Eros, Gay Students et Trinity College c/o Cheplein's Office, Hartford 06106	527-3151
Gay Alliance et Yale, P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	488-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 388 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College P.O. Box 1295, New London 06320	442-1807
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesbians, P.O. Box 2031, Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County, P.O. Box 348, Belden Ste. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06518	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	232-5110
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Denbury)	748-5341
Gay Health Workers et YNHH, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

Rhode Island (401) INFORMATION/SERVICE/SOCIAL

Gay Help Line	751-3322
Gay Community Services of R.I., Box 6563, Providence 02940	728-9269 728-6023

MEDICAL/COUNSELING

Providence Gay Group of AA	331-2047
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WOMEN

Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence, 02912	883-2189
Lesbian Feminist Union, Sarah Doyle Center Box 1829 Brown St., Providence 02912	863-2189
Support Group for Gay Women Over 25 Box 755, Pawtucket 02860	942-5368

STUDENT

Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
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RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02881	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom	272-8482

New Hampshire (603) INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	
Nashua Area Gays, P.O. Box 3472, Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men Box 521, Concord 03301	228-8049
NH Lambda, Box 1043, Concord 03301; Concord	224-3785,
431-1541; Keene 399-4927; Nashua 889-1418	
Speakers Bureau, Box 521, Concord 03301; Box 3472, Nashua 03061	

MEN

Central N.H. Men's Support Group 31 Union St., Concord 03301	228-8049
Concord Bisexual Support Group, 67 Thorndike St.	
Conway Area Discussion Group, Box 211, Chocoma 03817	
Seacoast Gay Men, P.O. Box 221 Portsmouth 03801	

WOMEN

Full Circle, monthly feminist news Journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755	
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Vermont (802) INFORMATION/SERVICE/SOCIAL

Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Washington County Gays P.O. Box 1264, Montpelier 05602	223-6843

WOMEN

Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236

RELIGIOUS

Integrity, P.O. Box 11 Winooski, 05404	
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STUDENT

Gay Hotline, U of VT	856-4173
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm	656-4173
Gay People at Middlebury Box D58, Middlebury College, 05753	

Maine (207) INFORMATION/SERVICE/SOCIAL

Center for Being, Alternative Counseling Service Boothbay Harbor	633-5264
Down East Gay Alliance, Box 594 Ber Harbor 04609	
Gay Peoples Alliance 92 Bedford St., Portland, 04103	780-4085

MEDIA

Meinly Gay, P.O. Box 4542, Portland 04112	
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MEN/WOMEN

Northern Lambda Nord, P.O. Box 990, Caribou, ME 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast, 04915	
Midcoast Gay Men P.O. Box 57 Belfast, ME 04915	

STUDENT

Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04473	
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New York City (212) INFORMATION/SERVICE/SOCIAL

Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 E. 23rd St., Suite 502, 10010	777-7697
Chelsea Gay Association 164 W 21st St. #1979, 10011	691-7950
Citizens' Party Lesbian and Gay Male Caucus	851-1873, 866-6651 989-6653
FOLKS (Friends of Little Kids Gay Athelsts League of America P.O. Box 248, Village Sta NYC 10014	982-7411
Gay and Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010	
Gay Switchboard	777-1800
Geyellow Pages, P.O. Box 292, Village Sta.	744-2785
Mirth and Girth Club	734-7748
New York Gay Prisoners Support Committee, P.O. Box 2, Village Station, 10014	677-0237
North American Man/Boy Love Assoc. (NAMBLA) Box 174, NYC 10018	242-8112
Oscar Wilde Memorial Bookshop, 15 Christopher St.	255-8097
SAGE, Inc., 487A Hudson St. 10014	
West Side Discussion Group, 28 Ninth Ave. (at W.14 St.)	675-014

Calendar

weekly events

sundays

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St. Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.

Boston, MA — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.

Boston, MA — Chiltern Running Club. Jogging and racing on the Esplanade. Suns. at 1, Mon, Wed. & Fri at 6. Info: 367-2776.

Cambridge, MA — Softball at Magazine Beach. 3pm. All women are invited. Info: 861-3633.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

Cambridge, MA — "Closet Space" (WCAS, 740AM), a weekly public affairs program for lesbians and gay men. 10:30am.

Boston, MA — Gay Recreational Activities Committee (GRAC) Volleyball. Fenway (Rose Garden). 11am-1pm. Men and women. 282-9181 for info.

Bedford, MA — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336, or Joe 897-7813. All invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Statewide political action group. Info: 228-8049.

New York, NY — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

New York, NY — Comité Homosexual Latinoamericano. 7pm. 433 E. 6th St. Apt. 5R. Info: 786-2893.

mondays

Cambridge, MA — Gay Light Support Group for women 14-21. Cambridge Women's Center, 46 Pleasant St. Info: 354-8807.

Brookline, MA — Discussion group including gay and bisexual men and women. New members welcome. 7:30-9:30pm. Info: 731-6619.

Cambridge, MA — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

Battleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul, 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

New York, NY — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

tuesdays

New York, NY — WBAI (99.5FM) The Lesbian Show. 8:30pm. 279-0707.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

New Bedford, MA — Rap Group at the Ald Center, 18 S. Water St. Every Tuesday thru Aug. 26. 8-10pm. Info: (617) 999-3232.

Uxbridge, MA — Support and Discussion Group for Lesbians. Tuesday eves, 7:30pm. Info: 278-5475.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — GayWay (WBUR 90.9FM) Weekly radio program featuring interviews, news, current events and music. 8:30pm.

Hartford, CT — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

wednesdays

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Our advocacy is growing. Join us. Call 426-9371. (M-F, 6pm-midnight) for info.

Boston, MA — Gay Youth Rap Group organized by the Boston Alliance of Gay and Lesbian Youth (BAGLY) for gay women and men 14-22. Call Hotline for Info: 428-9371, M-F 6-12pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St. Gov't Ctr.) Men and women. 8-10pm.

Cambridge, MA — Lunchtime Alternative: Richard Strange and Haakon Chevalier sing and play music from the 12th to the 20th centuries while you eat. Old Cambridge Baptist Church, 1151 Mass Ave. 12:15-12:45pm. FREE. Donations accepted. Bring lunch.

New York, NY — WBAI (99.5FM) Gay Rap. 279-0707.

New York, NY — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 691-7950.

New York, NY — Gay Opinion Forum. Last wed. of the month. 348 W. 14th St. 7:30pm. Info: 875-9227.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and peating with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-lah and layout 6-lah. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

Cambridge, MA — Lesbian and Gay Folkdancing. Alternate Thursdays from 7-9pm. Phillips Brooks House, Harvard Yard. Newcomers are very welcome. Info: Judy 661-1436 or Dee 7223.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — Lunchtime Alternative. Richard Strange and Haakon Chevalier sing and play music from the 12th and 20th centuries while you eat. Church of the Covenant, 67 Newbury St. 12:15-12:45pm. Free. Donations accepted. Bring lunch.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

Somerville, MA — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 823-9340.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — Gay Patrol needs volunteers to help stop violence against gays in the Fenway Victory Garden. Info: 266-3780 or 367-1394.

Boston, MA — Chiltern Swimming for men, and women over 40, 6-7pm; swimming for men of all ages 7-9pm. Lindemann Ctr. (near Gov't Ctr.) Info: 625-7924.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

New Bedford, MA — Support Group for gay women meets at Woman's Center, 252 County St. 7pm. 996-3343.

New York, NY — Consciousness Raising on Racism, sponsored by Black and White Men Together (BWMT)/NY. 7:30pm. Info: Henry at 873-5572 or 799-9432 or Richard at 431-4674.

saturdays

Boston, MA — Gay Youth. Outings and activities for gay women and men 14-22. Organized by BAGLY. Call Hotline for Info: 426-9371.

New York, NY — Dignity/Gay and Lesbian Catholics. Discussion Group. 8:30pm, Mass 7:30pm followed by social. Church, 30 W. 18th St. Info: 869-3050.

coming events

sept 3 wed

Boston, MA — Walk-In VD screening and treatment for and by gay men. 8:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

New York, NY — (WBAI, 99.5FM) 'Oakdale, Indiana,' the world's first lesbian soap opera comedy begins today and continues every Wednesday from 8:10-8:25pm.

Cambridge, MA — Women Opposed to Registration and the Draft (WORD) open meeting. 7:30pm. Cambridge Women's Center, 46 Pleasant St. All women are welcome.

Boston, MA — Gay Recreational Activities Committee (GRAC) volleyball (near Rose Garden in the Fenway). Men and women. 8:30-8:30pm.

4 thurs

Boston, MA — GCN NEEDS VOLUNTEERS TO HELP PROOFREAD AND LAYOUT THE PAPER. SEE THURSDAYS ABOVE FOR DETAILS.

Boston, MA — Gaymen's Workshop in Movement, Creativity, Energy and Experimental Theater, focusing on body and voice work,

improvisation, imagination and healing. 551 Tremont (between Clarendon and Berkeley) Room 406. 7:30pm. Donation for space.

Cambridge, MA — Lesbian and Gay Folkdancing. Phillips Brooks House, Harvard Yard. 7pm. Info: Dee 661-7223. The last meeting of the summer, come one and all, to decide when we'll be dancing in the fall.

Boston, MA — Robert Peters, gay male poet, teacher and scholar, reading and reception at Glad Day Book Shop, 22 Bromfield St. 8pm. Donations.

Cambridge, MA — Women's Alcoholism Program. Group for lesbians who have been affected by someone else's drinking. Every Tuesday from 8:30-8pm. 69 Putnam St.

Boston, MA — Candidates' night for the State Representative seat for the Suffolk 8th district. Sponsored by Beck Bay/Beecon Hill Tenants Union. Old South Church in Copley Sq. 7:30pm.

New York, NY — (WBAI, 99.5FM) Gay Rep. 279-0707. 8:30-9:30pm.

5 fri

Boston, MA — GCN NEEDS VOLUNTEERS TO HELP SEND OUT THE PAPER! IT'S FUN! SEE FRIDAYS ABOVE FOR DETAILS.

6 sat

Providence, RI — Gay Youth Group meets every other Saturday. Info: 272-9247.

New York, NY — Gay Youth Rap Group. Organized by and for gay youth. 1-4pm. 339 Lafayette St. (one block north of Houston), top floor. Open to all lesbian and gay youth 21 and under. Info: Mark 799-0388 or Michael 236-2397.

7 sun

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR). Open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church, every Sunday at 3pm. Info: 723-2997 (8-12pm).

9 tues

New Bedford, MA — Rep group at the Ald Center. 18 S. Water St. 8-10pm. Info: 999-3141.

Cambridge, MA — Women's Alcoholism Program. Alcoholism discussion group for lesbians. Every Thursday, 8:30-8pm. 69 Putnam Ave.

11 thurs

Boston, MA — GCN NEEDS VOLUNTEERS FOR PROOFREADING AND LAYOUT! SEE THURSDAYS ABOVE FOR DETAILS.

New York, NY — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

12 fri

Boston, MA — GCN NEEDS VOLUNTEERS TO HELP SEND OUT THE PAPER! SEE FRIDAYS ABOVE FOR DETAILS.

Hartford, CT — Lesbian conference today and tomorrow. Robin Tyler is opening the Lesbian Convergence. Info: (203) 525-1183.

Northampton, MA — Gay men and friends coffeehouse. Open to all women and men. Violet Ray Loft, 19 Hellely St. 8pm-1am. \$1 donation.

13 sat

Hartford, CT — Lesbian Convergence. A full day of workshops on the lesbian experience, followed by vegetarian feast, dancing and midnight swim. Info: YWCA Women's Services (203) 525-1163.

Athol, NY — A Women's Place: Sweat Sensations: exploring ways to enhance and expand our sexuality. Workshops, presentation of erotica. Info: (518) 623-9970.

oct 5 sun

Manchester, NH — New Hampshire Coalition of Lesbians and Gay Men. Conference at New Hampshire College. 9am-5pm. Workshops include: gay parents, rural gays, lesbian health issues and support groups. Info: NHCLGM, Box 521, Concord, NH 03301.

The deadline for Calendar items is Tuesday at noon for the following issue.